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A Letter from Ningpo, China.

BY REV. HARRISON K. WRIGHT.

IN WRITING this letter I can give no comparison of the work with that in other lands for I have not seen it elsewhere, and very little that I have done myself, for I have been here so short a time. I can tell only what I have seen and heard, which is worth far less; though I could easily write a bookful of it. But I will confine myself to a few historical facts, a few general impressions and a word on the part of the work that interests me most.

Ningpo is a city of about 500,000 people and was the first mission station in China of the American Presbyterian church, North, whose Board sent Dr. D. B. McCartee here in 1845. The Ningpo field—comprising a tract about a hundred miles long and wide south of Hangchow bay—is a prosperous, densely populated lowland. About fifty missionaries of five Boards are at work in it, exclusive of the Roman Catholics who have a huge mission, and yet there is a constant call for more workers. There are about 5,000,000 people in this field speaking the local dialect, which varies materially from the Mandarin dialects spoken by nine-tenths of the Chinese. Our own Presbyterian station is composed of six evangelistic workers and seven engaged in school work. We care for sixteen out-stations,

at ten of which there are churches, and eight of the latter have pastors. The presbytery of Ningpo is one of the oldest and largest in China. There are over a thousand church members. For a good many years the station was undermanned and the aggressive work had to stop; now the station is well-manned; but most of us are young people whereas most of the native workers, particularly the pastors, are old and were trained under other men. This naturally causes friction occasionally, and yet the occasions seem to me surprisingly few. From all appearance the work is developing and growing at a healthy, encouraging rate. But many of the older church members have become rather lukewarm. For example, Mrs. Wright, in calling on church members in the city found a woman who herself a Christian, was not willing to send her daughters to our girls' school—or any school—and these three daughters aged twenty, eighteen and twelve, respectively, had never so much as stepped out of the house in all their lives and of course had never been to church.

There is no denying that we face all manner of difficulties here and often the difficulties are greatest after conversion, for just now there are many worldly motives that push men into the church.

Most of the members, about three-fourths live in the country, so a large part of the time of the evangelistic workers is spent in house-boats, sculling on some one of the numerable canals that checker-board the country. There are also several country day-schools which feed the Ningpo boys' academy; and plans for girls' day schools are being developed now.

My own particular interest is in school work for which I was sent out. The boys' academy is at present in charge of Mr. Robert Fitch. In about a year, however, he will resign and take charge of some college work, the funds for which are furnished chiefly by heathen gentry. Religious liberty is given, however, and Bible study is required in the curriculum and guaranteed by the Chinese charter, a most remarkable and exceptional thing. It came about through Mr. Fitch's personal influence with the Chinese. He was born in China and spoke the language as a boy, and of course on coming back as a missionary he acquired it with remarkable accuracy and fluency. The result was that he seemed to the Chinese very much as one of themselves and when they planned a school of western learning they asked him to take charge of it and gave him full authority in all matters of curriculum and administration. I do not mean of course, that ability in speaking the language was the open sesame to all this, but it certainly was half the battle; the other half of the human part being Mr. Fitch's knowledge and punctilious observance of Chinese politeness, his acquaintance with Chinese character and his zeal and interest in this kind of work. On the whole it seems a great step forward in mission work. The new institution is sure to prove a stimulus to the Chinese, and will, both directly and indirectly, benefit the boy's academy, although it is more directly a work for heathen young men and has a higher curriculum and charges higher fees.

The boys' academy has for its first purpose the education of Christians, but as these have never filled the school, a num-

ber of heathen boys have always been received although many have to be turned away. The religious interest in the school is true and high in tone and affects practically every boy. There have been several conversions in the past year of boys from heathen families the most noteworthy being the case of a young man who had actually obtained the Chinese B. A. degree before entering our school. Until recent years, I am told, there was no case known in the Chinese Empire, of a B. A. becoming a Christian, and this young man's example is sure to affect the rest of the school more than any other student's example could. He has two years yet to study, his purpose in coming being to learn English and study science. I wish you could see the respect with which the other students treat him. He is always addressed as "teacher," and always takes precedence in every school function. In the military drill he heads the line though considerably shorter in stature than a number of the boys and by no means the most soldierly. It is hard to measure how much good his public profession of Christ will do. But the older scholars seem nearly immovable.

My present teacher, an old old man, has been teaching Christians for over fifty years and in his head is a Christian, but not in his heart. He acknowledges Christianity as true and supreme, except in accusing all men of sin and in being the only means of salvation. His pride has kept him back. The same is true of another teacher in the station and of the majority of Confucianists, no doubt had occasion to do a little business with a Chinese customs official and fell into conversation with him. His two boys are in the academy, and as the building is being enlarged we spoke of present educational conditions in China as compared with former ones. I mentioned the Bible as a book for study. "Yes," said he, "the Bible is excellent doctrine; I believe it." I replied "And do you belong to the church." "Oh no," he answered, "that is not necessary. But my sons may join, if they wish." This

seems to be the attitude of very many.

I cannot help speaking of another fact, the noticeable outward difference between native Christians and heathen. True conversion changes them all through body as well as mind, and is beginning to work its way into the customs of the people. It is easy to notice the difference between a heathen's manner toward his wife, and

a Christian's. Personal godliness likewise usually means personal cleanliness and a hundred other things that are not credited to Christianity at home. Of these things I can speak from personal knowledge; of the spiritual changes I hope to be able to speak before long, when I can use the language fluently and come to know the hearts of the people.

A Chinese Reformer.

BY H. K. SHUMAKER, M. D.

DURING last summer, while in Kwong Si, the writer became acquainted with a very progressive magistrate, who received Mr. Fletcher and his associate with much kindness.

As we entered Mandaria Chan's yamen, (a term which includes a mandarin's courtroom, prison, soldiers' quarters, and official residence,) we were impressed with the entire absence of dirt and disorder, so much in evidence in most yamen court-yards. As we came up to the main inner doors, the customary crowd of wretched, manacled prisoners and opium-soaked and vermin-infected yamen runners were no where to be seen, but we were met by several gentlemanly ushers, who received our cards and soon brought us into the inner court, where Mr. Chan met us with outstretched hand, and gave us an European greeting, including wine and cigars.

The mandarin proved a most interesting host. The very embodiment of energy, quick in act and speech, he entertained and instructed us with an account of how he was reforming the district. The official buildings had all been remodeled, the rubbish of years carried away, and lime-wash applied freely. The old residence had been torn down and a comfortable cottage, wholly in foreign style, erected. A building adjoining the yamen had been fitted up as a library, with all the available translations of

foreign books, and numerous maps and charts from England.

Mr. Chan assured us that he personally investigated the grievances of his people. Dressed well, but simply, he walked about the district city and informed himself of the conditions prevalent. He said that he had found the country in terror of bands of highwaymen, but in person had taken the field against them and pacified the district. When telling us of this work his face lost its gracious smile and had a gleam of savagery, and he seemed to gloat over the mental picture as he related how he had ridden into the robber villages at daybreak and slaughtered men, women, and children, until streets and walls were spattered with blood.

THIRST FOR BLOOD.

This thirst for human blood seemed to be in the air of the place. The mandarin's brother, offended at a very slight mistake of the cook, flew into a rage and threatened to have him executed. Later, a little boy of the household was talking quietly with me, but when an execution was announced, the little savage danced and clapped his hands in a frenzy of excitement. With some difficulty I quieted him, and he then listened nicely while being told of a better way to deal with criminals. The boy reported what I had said to the mandarin, who, the next time we met, made it a point to defend his bloody policy; but he had to own that,

among the three thousand people whose lives he had brought to a violent end during four months, many were innocent.

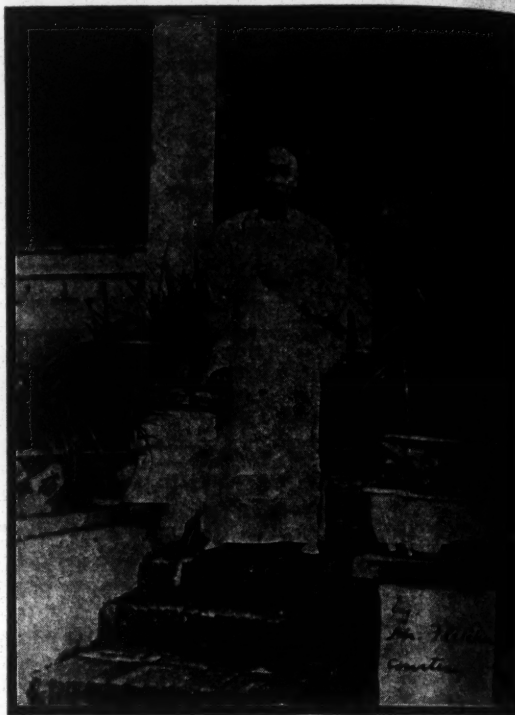
Soon after my last visit with Magistrate Chan, word reached me that he had been arrested and imprisoned for executing a man who had been pardoned by the governor. It appears that a certain man, though not of savory record, had given valuable evidence against certain robbers, and had been granted a full pardon by the governor. One of his old associates having been arrested by Mr. Chan, he went to the trial to endeavor to secure his acquittal. Magistrate Chan was enraged, and ordered both men executed. The pardoned man showed his papers. Chan declared them false. The man plead for time to telegraph to the governor; this reasonable request was refused, and the poor wretch immediately fell under the executioner's sword.

A TURN OF AFFAIRS.

The viceroy tried Mandarin Chan's case, found him guilty, and sentenced him to death. The time set for execution of sentence was the fall examinations at Kwai Peng. Mr. Chan was delivered to a mandarin by the name of Wong, for safe-keeping. One evening Mr. Wong drank more wine than usual, and when his prisoner retired, he fell into a drunken sleep. During the night he awoke; the lights were burning; Chan's shoes and outer clothing were beside the bed, and the mosquito net nicely tucked in; so Wong shuffled off to his bed, unsuspecting of trouble. Next morning Chan did not appear; his shoes, clothing, and bed remained as the evening before. Rice time came, and still Chan did not awaken. A messenger entered the prisoner's room to call him from his slumbers; but the bed was empty. Poor Wang was in much distress. He hastily offered a great reward for Chan's capture; carried Chan's shoes to a favorite temple, and laid them down, praying the image to find the runaway; then, fearing the wrath of the

viceroy, ran away himself. Mr. Chan made his way to Hong-Kong, where, at last accounts, he was living in retirement.

Chan Keng Wa is a good example of the much-lauded Chinese reformer. These men, as a rule, believe that the



CHAN KENG WA,

On Steps of Official Residence.

rifle and sword are the efficient means for reforming the empire. Their hearts are, I fear, just as savage and cruel as Mr. Chan's. Any reformation they succeed in effecting must, of necessity, be superficial, and of no real value.

God's way is not so. He begins with the heart. Would that these reformers would seek first the kingdom of God and his righteousness. China's hope rests in the faithful preaching of the gospel, without which much education and sweeping changes of laws and customs can effect no true change in the character of the people. Civilization is not reformation, and culture is not regeneration.—*Watchword.*

Siu Lam, China.

The Policy of Hammering in Missions.

By REV. A. A. FULTON, D. D., American Presbyterian Missionary, Canton, China.

[Dr. Fulton's missionary work has been distinguished for the faith which he has reposed in the most effective instrument for spreading the gospel message and life in China. He has consistently lived up to his conviction in this respect, and after several years of comparatively small results, he is now seeing his policy vindicated by a remarkable ingathering of converts in his field.]

THE secret of success in mission work is hammering. Hammering to be successful involves two conditions: First, one must know how to hammer, and then, what is of equal importance, he must have a good hammer. If I should attach another condition of success, I would say we must hammer from January to January, decade after decade. That is the way the pyramids were built, and self-supporting churches on mission fields are to be hammered out of the old quarries of heathenism and superstition, and once on that basis they will have pyramidal endurance.

THE MOST OF THE HAMMERERS MUST BE NATIVES.

I repeat, as the first condition, one must know how to hammer. No one believes that any one of the mighty stones that go into the big pyramid was hammered out by one man. Hundreds of miserable slaves hammered at each particular stone under the lash of a taskmaster. The chief function of a missionary is not hammer at the stones but to hammer at the natives who do the cutting. Every missionary ought to be a veritable "presbuteros," having under his care from fifty to one hundred able native preachers and helpers, wisely located, and all hammering in unison, each in his own prescribed field, and having as definite aim the founding of a self-supporting, self-propagating church.

For a board of missions to attempt to supply foreign missionaries for the needs of every opening in China would be about as practicable as an attempt on the part of the United States to support every

ship with an admiral. China has a population of about 300 millions in the eighteen provinces. These are governed by about 3,000 officials. Many officials have in their respective counties as many as 5,000 villages for whose welfare one man is responsible. Justice does not always prevail, but the system has held these hundreds of millions for thousands of years in better conditions than can be found in any other nation outside of the pale of Christianity.

THE FOREIGN MISSIONARY SHOULD BE A TRAINING TEACHER.

For many years I have been strongly of the opinion that missionaries should not give so much time to the preaching of the gospel to the heathen as to fitting for that work men who can preach far better than any missionary can preach who is confined to an acquired dialect. Every missionary sent by a foreign board should be a leader and organizer, and should be instructed in the art of hammering. He must know how to hammer. That is the point that I am trying to throw light upon. A young missionary after years of study is assigned to a field. That field will have thousands of villages. Possibly he has only one or two native helpers to assist him. His first care should be to secure a strategic point, open a chapel and fit it up in good style at mission expense. The mission bears the expense in initial stages because there are no converts to pay cost.

Then he should be on a sharp lookout for men among his converts who have shown by zeal a love for gospel work. Such men should receive careful instruction at the mission training school. If no such school exists, the missionary should at once constitute himself college and president, and train native helpers with such material as he can command. As the number of trained helpers increases, new openings should be sought

in market towns, and the entire county under the care of the "presbuteros" should be carefully inspected, and strategic points occupied. By this time the "presbuteros" is ten or fifteen years older in the work and has learned how to hammer. He has probably fifteen strong men at work and he rejoices, after years of planting and sowing, not only that he has so many hammers in action, but that these fifteen men can be supported cheaper than one missionary from the home land. But there is the other condition. He must have a good hammer. You can't break stone with a broomstick. As well might you attempt to carry on initial work in destitute regions without any help from home lands.

THE THEORY APPROVED BY EXPERIENCE.

Now to illustrate: Ten years ago I walked cautiously into the big city of San Ui, where we had a few timid members in a narrow shop which served for chapel uses. A few days ago I held a service in that same city in an enlarged building, and nearly 150 communicants were present, besides many inquirers, and twelve men and two women were baptized. The church is entirely self-supporting, and forty-seven members were received this year on confession of faith. For years the church has been partly self-supporting but now it is a great power. Had the Board not supplied the means to hammer when the church was struggling, the object of our efforts, a strong self-supporting church, would not soon have been attained. I could give a score of instances where this help, wisely applied, has brought rich results.

I can only take time to generalize, and I mention my own field because I know it best. Ten years ago I began to hammer, having as assets six small shops as chapels, six native helpers, and seventy-five converts, in a parish whose population numbers three millions in four counties. After five years the number of chapels and preachers had doubled, and the converts had increased to 160. Dur-

ing the next two years the native helpers increased, and the gains were proportionately increased, 350 having been received on confession. Less than two years ago I was at home, and since my return I have added ten native helpers to my list of assistants, and have baptized 870 adults and 100 children. During the past nine months I have received 556 on confession of faith, and today I have thirty-four chapels and six churches. Five churches will be organized in November. The six small shops have disappeared, and we have built chapels to the value of \$25,000, the very large part of this money having been given by native Christians. The entire cost of gathering in the 556 converts during the past nine months was less than \$3,000.

OPPORTUNITIES AWAITING FURTHER ADVANCE.

We have arrived at the stage of work where the possession of a neat, roomy chapel is essential to evangelistic success. In the early stages of their work the China Inland Mission thought otherwise. They have grown wiser. At a recent conference the question was debated as to the relative merits of a native preacher and preaching hall, and it was decided that in cities and towns the hall was the superior agency in evangelistic work. The converts with a good hall would have a rallying place, and could invite friends to meet with them. The ordinary Chinese dwelling is about the worst place obtainable for religious purposes.

Some of the strongest chapels in my field began in the ordinary shop, which had been fitted up at a cost of about \$150 each. This sum will enable me today to go into a new locality, and rent and repair a large shop that will give to thousands every year their only knowledge of the gospel. I must open several halls this year. Where the money will come from I do not know, but it will come. Magnificent openings are beckoning us to advance. Some one must help me to hammer up the buildings in these localities where darkness covers the land, and

gross darkness the people. China will become one of the greatest Christian nations on earth. But we must all hammer until the last idol disappears, and

it takes three centuries to accomplish this it will be the mightiest victory ever achieved by the church.—*From The Advance.*

Gopsy-Turvy China.

BY DR. MARCUS MACKENZIE.

WHEN in England the Druids were having their human sacrifices, burning people in wicker cages, the Chinese were a civilized people and very prosperous. I suppose their present-day methods of doing things are similar to those of their remote ancestors. The customs and opinions of a Chinaman are very different from and sometimes contrary to those of an Englishman. But the latter must not think that he is all right and that the Chinese are all wrong. You have learned that there are two ways of doing everything—namely, a right and a wrong. But there may be more than one way of doing the right. The following Chinese opinions and customs have come to my notice:

1. The occupant of the moon is a woman.
2. Fields are ploughed beginning at the centre and extending outwards.
3. A visitor ends his visit by taking tea.
4. The left hand side of the host is the position of honor.

5. White is the garb of mourning.
6. It is polite to inquire how old you are.
7. A leisure state is more honorable than work.
8. Pupils recite their lessons with their backs turned towards the teacher.
9. Book-markers project at the bottom of a book, not at the top as with us.
10. Their books begin where ours end and end where ours begin.
11. Their pages are read in vertical columns, beginning at the right-hand side.
12. The points of the compass are read thus: East, West, South, North.
13. They wash their hands and faces with a towel and dry by evaporation.
14. In cold weather they do not go to the fire, but bring the fire to themselves by means of wicker-work fire-baskets containing charcoal.
15. The umbrella is held by the end and not by the handle when used as a walking-stick.—*From Mercy and Truth.*

Idolatry A Mark of Low Civilization.

AN idol, from the Greek *eidos*, form, usually denotes an image which is worshipped. Savages worship natural objects, it may be a stone, a shell, etc. In an idol there is generally some resemblance to a living being. A rude likeness may often be given by some strokes of a chisel or daubs of paint, and the object is converted into an idol. *Idolatry* means the *worship of idols*.

Idolatry occupies a kind of middle place

in religion. It begins with lower races above barbarian, and attains its greatest development among semi-civilized nations; among the enlightened it ceases.

In Athens, a city in ancient Greece, idols were so numerous that it was said to be easier to find a god in it than a man. Of India also it may be said, "The land is full of idols." They are to be found in nearly every Hindu home.

Alleged Reason for Idolatry.—In the

Vedas idols are not mentioned. The religion is a system of nature worship; fire, the sun, wind, etc., are deified. Image worship sprang up afterwards. The reason is that the ignorant need images to assist them in worship. To this the following reply has been given:

If Hindus require images in worship, it shows that they are intellectually below six hundred millions of Christians and Mohammedans. If they are so, it is because they have been reduced to this condition by their unscrupulous religious guides. But it is denied that they are necessary. The Hindus are naturally intelligent, and the lowest among them can conceive of God without images which are an insult to His majesty. The most ignorant do not need images to remind them of God. They cannot understand His form, for He has none. They can remember their parents when far distant; they can love a benefactor whom they have never seen. Idols are a hindrance—not a help to true worship. They give most degrading ideas of God.

Folly of Idolatry.—Idolatry has been well compared to child's play. Little children talk to their dolls as if they had life. They dress them, pretend to give them food, put them to sleep, and so forth. Grown up people do just the same. They treat their idols as living beings. They offer them food, though they cannot eat; they have different kind of music before images that cannot hear; they wave lights before what cannot see. In the cold season they furnish them with warm clothes; in the hot season they fan them; and lest mosquitoes should bite them, they place them within curtains at night.

Instead of the idols taking care of their worshippers, it is the latter who have to protect the former.

Nearly 3600 years ago the folly of idolatry was thus shown in the Bible:—

Their idols are silver and gold,
The work of men's hands
They have mouths, but they speak not,
Eyes have they, but they see not,
They have ears, but they hear not,
Noses have they, but they smell not;

Feet have they, but they walk not,
Neither speak they through their throat.
They that make them are like unto them,
So is every one that trusteth in them.

Psalm cxx. 4-8

The Koran uses similar arguments:

"Have they feet to walk with? Or have they hands to lay hold with? Or have they eyes to see with? Or have they ears to hear with? If ye call on them to direct you, They will not hear." *Surat al Araf.*

"Verily the idols which ye invoke, besides God, can never create a single fly, although they were all assembled for that purpose: and if the fly snatch any thing from them, they cannot recover the same from it." *Surat al Hajj.*

Hindus admit that Brahma is *nirakar*, without form. Christians say that God is spirit. A sculptor may make an image of a man's body; but can he make a representation of his soul? It is equally impossible to make an idol like God.

"To whom will ye liken me or shall I be equal? saith the Holy one. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." *Isa xi 26.*

Degrading Effects of Idolatry.—Krishna says in the Bhagaved Gita: "The mind by continually meditating on a material object becomes materialized." People who worship senseless images end by becoming like them. They are deceived and cheated by their religious teachers in every possible way, but they do not see through the fraud.

The debasing influence of idolatry is thus described by Rammohun Roy:—

"Idolatry, as now practised by our countrymen, must be looked upon with great horror by common sense, as leading directly to immorality and destructive of social comforts. There can be but one opinion respecting the moral character to be expected of a person, who has been brought up with sentiments of reverence to such being, who refreshes his memory relative to them almost every day, and

who has been persuaded to believe, that a repetition of the holy name of one of these deities or a trifling present to his image or to his devotees, is sufficient not only to purify and free him from all crimes whatsoever, but to procure to him future beatitude."

Modern Apologies for Idolatry.—Unenlightened Hindus acknowledge that they are idolaters. A few years ago a pamphlet was published at Patna, entitled, *Idolatry the Royal Road to the Palace of God*. Intelligent Hindus feel that it is indefensible and invent explanations to show that their countrymen are not idolaters.

Mr. S. B. Thakur, at a meeting in England, said that idols are only like photographs, serving to remind us of those we loved. To this Mr. Desmukh well replied: "It is true we like to retain photographs of people we love, to remind us of their form and features; but your blocks of stone or your deformed hideous brazen images, bought of a shop in the bazaar, of what sort of Divinity do they remind us?"

If Mr. Thakur had brought out to this country the image of a donkey with an ape's head on it to show to his friends as a representative of the Queen of England, this would have been an outrage against propriety infinitely less reviling than that for which he pleaded.

Rammohun Roy thus shows the falsity of the excuse:—

"Neither do they regard the images of these gods merely in the light of instruments for elevating the mind to the conception of those supposed beings; they are simply in themselves made objects of worship. For whatever Hindu purchases an idol in the market or constructs one with his own superintendence, it is his invariable practice to perform certain ceremonies, called *Pran Pratishtha*, or the endowment of animation, by which he believes that its nature is changed from that of the mere materials of which it is formed, and that it acquires not only

life but supernatural powers. Shortly afterwards, if the idol be of the masculine gender, he marries it to a feminine one; with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete; and the god and goddess are esteemed the arbiters of his destiny, and continually receive his most ardent adoration."

The life which by one ceremony has been brought into the idol, can by another be taken out.

Educated Hindus and Idolatry.—The ignorant majority have dragged down the educated minority to their level. It is a melancholy fact that many educated Hindus take part in idolatry ceremonies which in their hearts they despise.

The excuse is made that they do so merely to please their female relatives. Would a judge pardon a crime done to please a wife? Instead of doing so, a wife should be shown her duty to worship the one true God alone.

Women are the great supporters of idolatry. They are allowed to grow up in ignorance and their educated husbands countenance them in idolatry, instead of lovingly teaching them the worship of the one true God our Father in heaven. The reign of superstition is thus perpetuated.

To educated men idolatry, instead of being a harmless custom, is a sin strongly to be condemned; it is high treason against God.

Concluding Appeal.—Think what a glorious change it would be if the people of India, instead of bowing down to "dumb idols," worshipped the one true God, the Creator and Lord of the universe, our Father in heaven, the giver of every blessing we enjoy, and who has graciously provided a Saviour, the Lord Jesus Christ? Besides being their duty, it would enable India to take her place among the enlightened countries of the world.—*The Nuv Afsha*.

Raising a Building Fund in China.

BY REV. G. E. WHITMAN, Kiaying, China.

SINCE my report to Dr. Barbour in June, following attempts to spend a few days with my family, first at Kakchieh and then at Double Island, I have had two very profitable and pleasant periods visiting the churches in the Munkheuliang region. One or two experiences there may be worth relating.

Each time I spent a Sunday at the station of Hopho, opened at the end of last year. The building in which the meetings are held belongs to one of the Christians, and is occupied without charge until a chapel can be built. The first Sunday I had intended to spend elsewhere, and made engagements to that effect; but a delegation came after me reporting that on that Sunday the time would be ripe to start a subscription for the chapel and if the opportunity was allowed to pass, such a favorable time might not come again soon. After due consideration I canceled my previous engagement and went.

At the close of the morning service the work for which my presence was so earnestly desired and for which the service was a preparation, began. The preacher stood at the desk with a book containing the names of the adherents, while a scribe sat below and in front to take down the names and amounts of those who subscribed. The owner of the building headed the list, and so was the first to be called upon.

"Tai On, how much will you give?" was the first question.

Tai On grinned, looked up, then down, afterwards sideways, then whispered remarks to his neighbor. After due deliberation and an urgent appeal from the preacher to be quick, as there was no time to waste, he said, "Thirty dollars." [The dollars are Mexican, one half the value of gold dollars.—EDITOR.]

"Don't speak as though you were talking falsely," says the preacher. "You

must put forth strength. The least is one hundred dollars to open the list."

Tai On scowls, and says, "It is too much."

"It is not," replies the preacher, and turning to the scribe told him to write down one hundred dollars.

Tai On got up and looked at the subscription book, exclaiming, "It is not good! It is not good!" Nevertheless the one hundred was written down.

"The next is Toong Shin. How much will you give? The same as Tai On, probably," went on the preacher, answering his own question. "Write down one hundred dollars. So the second subscription was made without a protest, save the careful scrutiny of Toong Shin to see that the scribe did not exceed the demands of the preacher.

The third man subscribed one hundred and fifty. His statement was taken at its face value. The fourth got off with fifty, on the ground that he was of the same family as the third who had subscribed so liberally.

As each name was called out the financial ability of the man was considered in connection with his subscription. Very few were let off without double or treble the amount they proposed to give.

"False!" "You have much money at your house." We are not subscribing for current expenses, but to build a chapel." "You are not subscribing for some temporary affair, but for something to be continually used." "If you don't put forth strength the chapel won't be built." "How can you talk in that way?" "Don't you know that we are intending to build a chapel, and not raising money to pay the preacher's salary?" "This is not a worldly affair, but for a place to worship the living God." "If you don't give where is the evidence of your faith?" (This last statement was probably sug-

ested by the sermon I had preached.)

These remarks and many more were made by the preacher and others, the preacher accompanying them with requests to the scribe to write down the sum he, in what appeared to be a very arbitrary manner, named. He could tell at a moment by looking at a subscriber whether his objections to the amount named were real or pretended. In a few cases the sums were lowered from the amount the preacher fixed; but in general they were written down as he dictated. About eight hundred dollars were raised in this way, and everybody seemed pleased with the result, especially as there were a number more, not present, who would subscribe.

Three Sabbaths later I was there again with Mr. Warburton. At the afternoon service more subscriptions were called for. After introducing the subject the preacher said, "At the former time On Lok only subscribed fifteen dollars. Now he has much money at his house and must raise his subscription to fifty dollars."

"These are truly hard words," groaned Mr. On Lok; "I will pay twenty dollars."

"No! No! fifty dollars!" came from several at once.

Mr. On Lok got up and came forward to the desk. "Don't write fifty," he says to the scribe. "I will," was the only comment he got.

"Truly, there is no way out; write fifty."

"No, no! You must give fifty."

"I will have to put up with it; write down forty."

"Why do you talk so much? You know

you ought to give fifty."

And fifty it was. Mr. On Lok walked to his seat with a smile on his face as though he had won a victory. He had. *His financial standing had been suitably recognized by the congregation against his own seemingly bitter protests.*

In the foregoing manner over one thousand dollars were raised and the end is not yet. Mr. Warburton suggested that such efforts at home to raise a subscription would make everybody mad. They undoubtedly would; also empty the house and leave the preacher no alternative but to resign. China's ways, however, are not America's ways. It is safe to say that no one was forced to give more than he was able, that urging of this kind was expected, and that the feelings of no one were hurt by the, to us, severe and rude remarks of the preacher and others. The amounts given were undoubtedly more than would have been given under like conditions at home, and with home methods of raising money. The brethren were simply strengthening one another to do their duty, and no one can doubt that the method used was thoroughly outspoken and effective in result. I trust that I shall be the amused, instructed, and happy beholder of many more such scenes among the native churches of China. Pray that the Spirit of the living God will so possess the hearts of this people that they will not only continue to strengthen each other in every good work, but that their influence and example may be the means of bringing large numbers into the kingdom of God.—*The Baptist Missionary Magazine.*

Editorial.

The road is left that once was trod
By man and heavy-laden beast;
And new ways opened, iron-shod,
That bind the land from west to east

I asked of Him who all things knows
Why none who lived now passed that way:
Where rose the dust the grass now grows?
A still, low voice was heard to say,—

Thou knowest not why I change the course
Of him who travels: learn to go,
Obey the Spirit's gentle force,
Nor ask thou where the stream may flow.

Man shall not walk in his own ways,
For he is blind and cannot see;
But let him trust, and lengthened days
Shall lead his feet to heaven and Me.

Then shall the grass the path grow o'er,
That his own wilfulness has trod;
And man nor beast shall pass it more,
But he shall walk with Me, his God."

—Jones Very.

The leading article in the Magazine this month is written by Mr. Harrison Wright, a missionary of the Presbyterian Church in China. He is a son of Rev. J. H. Wright, formerly a minister of our church, who died in Xenia about fifteen years ago. We thank Mr. Wright for this account of conditions in that country about which many of our societies are now studying. One of the pictures in this issue, also, we owe to this far-off friend. Though not in the least pleasing; yet it is sometimes needful that we should look upon sad objects. In view of such spectacles, we cannot understand the view-point of those who disdain Christianity and its missions. If one would leave entirely out of view the spiritual import of our holy faith, yet even the temporal comfort which it brings to abject and suffering humanity would be its outspoken advocate.

With the waxing year come thoughts of the Women's Convention. This event in our missionary calendar should be much upon our hearts; and our minds may well be concerned with the question "How may I help to make this meeting conduce to the furtherance of its professed aim the spread of the Gospel." This query has been many times answered; and recapitulation of the points of response is unnecessary. Let each examine herself and see if by prayer and word and deed she is giving the answer in her conduct.

Our readers will scan with interest the program for the Annual Convention. Only those who have had a similar experience

know fully the amount of labor represented by this schedule. The women of the church, yes, all the members of the church inclusive of its missionaries and converts in our foreign fields should feel gratitude to those who have patiently and cheerfully planned this program for the meeting in Bloomington. Both the practical and the devotional have received prominence so that heart and head may be edified.

We are gratified when the foreign missionary receives honor in great assemblies. Are not those who toil in the oft-times arid fields at home also entitled to their mead of appreciation?

The Magazine has much cause for gratitude to God and humanity. Humble we may well be when we remember our deficiencies, and yet our hearts swell—not with pride—but with thankfulness when we receive such a mark of approbation and confidence as is evinced by the following communication. Miss Edgar is a valued missionary of the Reformed Presbyterian church in Syria.

LATAKIA, SYRIA.

Dear friend:— I have asked our Treasurer to send to you \$10.00, five of which is to pay for my own subscription to the "Women's Missionary Magazine," and the other five to be used by you to send the Magazine to some who do not or can not take it. With best wishes for the success of the Magazine and the work it represents, yours sincerely,

MAGGIE B. EDGAR."

Applauding her generosity, we thank Miss Edgar and assure her of our endeavor to discharge faithfully the trust confided to us.

A short time ago, we received a brief account of a Rally Meeting held in Fowler, California. Each woman in the congregation had received a special invitation and many availed themselves of the opportunity. Good results were evident in the reception of eleven new members and the Society was cheered by the addition to its enrollment. The interesting meeting was followed by a Missionary Tea

at the parsonage. We are pleased to hear this good news from across the continent.

The Prayer Circle for Egypt indicates "special needs for Thanksgiving and prayer for daily use." Our own missions in that land are tenderly mentioned and the other Protestant Missionary organizations at work there. Copies of this schedule may be obtained from Miss Newby, 14 Oak St. Chattanooga, Tennessee.

"Last September, at Almora, in India, a missionary referred in the course of a sermon, to the work of the Bible distribution. The lepers, sitting apart from the rest of the congregation, were so interested in what he said, that afterwards they begged to be told more about this Book which had done so much for them, and how it was being taken to other people. A special meeting was held in their home during the week, when they learnt more details of the work of the Bible Society. So impressed were they, that they each decided to save a day's food as a contribution towards the Society's Centenary Fund. As they have no money, this is the only form of donation available for them. A special day was fixed, when prayer meetings were held asking for a blessing on the work. Some fasted the whole day, others preferring to forego a portion of their food for several days. Their total offering amounted to the sum of 10s. 1d. And why did they deny themselves? Because Christ had touched their hearts, and they longed to publish it abroad."—*The Bible Society Gleanings*.

It seems as if no issue of our monthly can go forth without bearing a word of sympathy to some sorrowing friend. Mrs. T. D. Mellon, secretary of Young Women's Work, has been bidden to undergo the heavy grief of losing a son. Taken in youth, this interesting lad had, we learn, lived sufficiently long to give evidence of his heavenly hope, and thus the lamenting friends are not without comfort amid their tears. May God visit their hearts with His availing consolation.

Some interesting facts of the result of the Mission Work among the Italians in

Pittsburg, which is supported by the Women's Monongohela Presbyterial Society.

"Mr. Fortunato, a student in our Allegheny Seminary, has had charge of the work for two years, and during this time seventy have been converted and admitted to membership of our Church. The Session of the Third Church Rev. J. T. McCrory pastor, having the oversight of the Mission, as regards the examination for membership.

Feeling that much good could be done among the Italian women, we have secured the services of a woman missionary. We have engaged Miss Emlina Trapani for that position, who is visiting from house to house and teaching in the evening schools.

During the past month she reports having made 46 visits among those in the Sixth Ave. district and 38 in the Brushton district. The ladies composing the Italian Committee are trying to raise money to buy a lot and erect a church for these converts and have eight hundred (\$800) dollars on hands for this object and promise for more in the future. To make this a permanent Mission, (a branch of Foreign work at our very doors) we have secured seven years pledges of money, from almost every society in our Presbyterial. The money is promptly paid, so at the close of each month we are prepared to meet our obligations.

E. D. BROWN, Presbyterial Treas.

Word has been received of the marriage of Dr. Jean T. Best and Rev. D. Glenn Moore at Cairo, Egypt, on February 17th. The Magazine sends its good wishes across the sea.

"Glimpse of India," A Delightful Affair.

A reception given by Mrs. McConnelee, Mrs. Ballantine and Mrs. Gordon at the residence of Mr. James Collins, on West Third street, February 25th, proved to be a delightful affair, and about one hundred and fifty of their women friends and a favored few of their men friends were given a "Glimpse of India" which they thoroughly enjoyed. These ladies have all spent seven or eight years as missionaries in that far-away land and the reception was given in honor of Miss Martin, another missionary home on a furlough and Mrs. Nesbit, who with her husband, who graduates from the theological seminary this spring, will sail

early in the fall for the foreign field.

The house was artificially lighted throughout the afternoon, greatly enhancing the beauty of the splendid decorations in all the rooms, souvenirs brought home when they returned on a furlough last spring. Revs. Ballantine and McConnelee kindly explained the use of the various articles in the beautiful collection and the afternoon proved all too short for the invited guests.

The walls of the different rooms were hung with gaily embroidered curtains, handsome rugs, table covers and shawls. Among the latter were two exquisite white cashmere shawls, so fine and sheer, that they could be twisted tightly and passed through an ordinary finger ring, not even being mussed by the operation. There were bits of dainty lace and swiss embroidery, all the work of the natives, and tables whose carvings were so rich and deep that one wonders how it could be done with the rude tools used by the Hindoos in such a primitive fashion. There were several very handsome pieces of carved marble and a number of beautiful candlelabras, trays, vases, etc., of hammered brass.

On one table were exhibited a number of articles used by the natives as food, including a dish of "pottage." One glass jar contained several venomous looking centipedes, which Mrs. Gordon had the pleasure (?) of capturing in their home. These are preserved in alcohol, and are one of the dangers constantly present in the homes in India.

Several of the children added to the interest by being clad in the native picturesque costumes. Each guest was presented with a little kodak view of some interesting scene in the mission field, which will be treasured as a souvenir of a very happy affair. In the evening all of the theological students were also entertained.

Twenty-first Annual Convention.

As the time for the convention draws near we would again call attention to it. It will be seen by the program published in this number of the Magazine that more time than heretofore has been allowed for the transaction of such business as may come before the convention.

The action taken at the convention held in Allegheny last year directing that hereafter one hour be left unoccupied at each meeting for the transaction of busi-

ness, will tend to prevent hurried action being taken upon at the convention. Ample time has also been allowed for the reports of the several secretaries and for discussion upon them. The committee has planned as far as possible to have the convention program helpful to us all but God's Spirit and blessing must accompany all our efforts; we would therefore ask that this Convention be remembered by all interested in the work entrusted to the women of our church pleading for God's guidance and direction in all that has been done and that may be done, knowing the need of prayerful preparation by all those who form part of this meeting. We would therefore ask that in each congregational society one hour be set apart at such time as may suit their convenience, between this time and the meeting of the Convention, for prayer, that those in attendance may have the guidance of the Holy Spirit and that all that may be done may be with an eye single to the glory of God, and for the rebuilding of His kingdom.

We all know that the greatest need for our work for the Master is the need of a fuller and deeper realization of the work of the Holy Spirit himself with us. Let us come to this convention with minds prepared to listen intelligently to each report as a resume of the work of the year. These reports are mines of information and show what has been accomplished during the year through the means raised by the women of the church, the faithful care of the secretaries of the different departments and the blessing of our Heavenly Father. Let us be filled with the passion of Christ-like love and prepared for a personal consecration of living that may grow more and more as we see our great responsibilities and opportunities.

MRS. C. W. CROWE, President

Reduced Rates to Bloomington, Ind.

Reduced rates to the Annual Convention of the Women's General Missionary Society of the United Presbyterian Church, Bloomington, Ind., May 19-

has been granted on certificate plan by the Central Passenger Association. Notice will be given later when the other association concur.

To secure reduced rates there must be 100 railroad certificates (not written receipts from agents) reading, "For tickets over terminal lines to the convention," showing 100 persons in actual attendance who purchased proper tickets. Certificates showing purchase of tickets for more than 75 cents will be counted. Ascertain from ticket agent what portion of journey can be covered by certificate obtained from him, and have same filled out to correspond with ticket purchased.

Tickets can be purchased and certificates obtained *three* days prior to opening day of meeting, and on certificates presented not later than three days after closing meeting, return tickets at one-third fare may be secured. Sabbath is not counted as a day in any case. The return ticket sold at one-third rate is limited to continuous passage, and *is not transferable*.

The Traffic Association sends a special agent to our meeting to vise certificates. To pay his expenses a fee of 25 cents will be paid by each delegate as she leaves her certificate with him. The special agent will be at First church, Union avenue, Allegheny, Pa., May 14, to attend to his work. All certificates must be presented to the railroad secretary *prior to that date*, so she may attend to her part of the work.

The concession will apply to all who attend the convention, whether delegates or not.

Miss E. D. Brown, Railroad Sec.
Pittsburg, Pa., 3501 Fifth Ave.

Notice To Presbyterian Secretaries.

Blanks for the annual reports of missionary societies have been mailed to Presbyterian Secretaries, whose addresses are given in the minutes of 1903. Secretaries having not yet received them, are requested to notify the undersigned, when duplicate copies will be mailed at

once.

MRS. MARY W. PORTER, Statistical Sec.
Latrobe, Pa.

SIXTH INTERDENOMINATIONAL CONFERENCE OF WOMEN'S BOARDS OF FOREIGN MISSIONS.

The busy metropolis of New York city was chosen as the place for this important conference, which convened January 14th in the Fifth Avenue Baptist church. Although heavy clouds and pouring rain greeted the representatives in attendance it was not with depressed spirits nor dampened ardor that the important questions presented were taken up and discussed. Eighteen Boards were represented by eighty-two registered delegates, two of whom were members of the Board of Directors of the Women's General Missionary Society of the United Presbyterian church. Four missionaries and a number of other workers were present.

Mrs. Anson P. Waterburg, of the Presbyterian church, introduced the exercises with prayer, praise and the reading of the fifteenth chapter of John, emphasizing the thought found in that chapter of the friendship of Jesus for us, and the peculiar blessings which we enjoy because of the intimate relationship.

Miss Katherine Van West, of the Reformed Board and chairman of the committee of arrangements, extended cordial greetings, reminding us of the purpose which had brought us together—that of becoming more intelligent as to methods and needs.

Mrs. Alonzo Pettit, of the Baptist Board and secretary of the committee of arrangements, presented the program as outlined by the committee, and it was unanimously adopted. She also presented a list of names placing members of different Boards in nomination for the official positions necessary for the conduct of the meeting. The ladies named were unanimously elected. Miss Mary A. Greene, of Providence, R. I., and vice president of the Baptist Board, having been chosen president, entered upon the duties of her

office at once.

The logical order of the program gave "The Object and Scope of this Conference" as the first topic of consideration. The opening thoughts were presented by Mrs. D. J. Burrell, of the Reformed Board, who declared the scope of our work, and our relation to it to be that, "of trustees of the effort and money of others." We have been chosen to lead forward women's work for women; burdens have been placed upon us. Quietly and uncomplainingly we are to assume these burdens, and like the kine of olden time, carrying the ark of the Lord, to move steadily forward in a strait way bearing our precious burden to the end of the way."

Mrs. Judson Smith, of the Congregational Board, introduced the discussion on the "Relation of the World's Committee to this Conference." It was revealed that the World's committee had exercised a fostering care over the conference, especially on the matter of United Study, but that no organic union had ever existed. Mrs. J. T. Gracey, of the Methodist Episcopal Board, was recognized as the originator of the conference, the first one having been held in 1879.

"Methods of organization of Women's Boards; if auxiliary, how represented on General Boards?" Representatives from the Boards of the Methodist Episcopal, Presbyterian, Evangelical Lutheran, Protestant Episcopal and Baptist churches were each given three minutes to explain plan of organization. It was a matter of regret that more time could not have been given so that others might have been heard. The same general principles seem to characterize all those described, with perhaps a little more freedom of action, and wider authority granted to the women of the Methodist Episcopal church.

The knotty question of "Specifics; their advantages and difficulties," followed with Mrs. Alonzo Pettit as the first speaker, urging the ideal way of giving—"no specifics." Many of the delegates entered into the discussion, and many good

reasons were given for the sufferance of special objects. The consensus of opinion seemed to favor regulated specifics.

"United effort in lines other than study" absorbed the thought of the first hour in the afternoon, after the devotional exercises led by the president. A general movement for Christian stewardship was the first suggestion offered; a union of effort in methods of giving; a general committee to arouse the sense of Christian stewardship by means of leaflets and lectures.

A united effort in establishing a summer school of methods was the second suggestion made, and the third was a general movement looking toward the gathering and preserving of missionary exhibits. The first two suggestions were referred to the business committee for consideration and presentation in definite form.

"The problems and methods in foreign fields" proved to be the weightiest topic of the conference; so many and so puzzling were the problems presented most intelligently by Miss S. D. Doremus of the Union Missionary Society and Miss E. C. Parsons, editor of "Women's Work for Women," the missionary magazine of the Presbyterian Board. Our limitations will not permit even the mention of many interesting problems and methods enumerated; but the most difficult and deplorable as stated by the first speaker is the greatest of all obstacles to the spread of the gospel—"the inconsistency of the Christian people."

The second day dawned bright and clear; adding much to the comfort of the delegates, who were present in large numbers for the sectional meetings scheduled for the first hour.

A conference for Home secretaries was held by Miss E. Harriet Stanwood, of the Congregational Board, in the morning and was attended by secretaries whose duty it was to look after the interests of foreign mission work in our own land, such as organizing foreign missionary societies wherever possible; keeping

needs of the various fields before the women of the churches; urging liberal and regular contributions to foreign work, etc.

An animated discussion as to whether societies should have for their object the entire work of the church or take up only one branch resulted in the decision by a majority of those present that it was better to have two societies in each congregation, one working for foreign and the other for home missions. From this conclusion your representative dissented, as our experience has proven, that we have trained better "all around" women, when each society works for every object given to the care of our societies by our General Assembly. One lady told of a very interesting way her societies had of stirring up a deeper interest in missions. A certain month each year was given up to a series of meetings at least one being held each week and more being desirable wherever possible, all being held in one church sometimes and at other times in the different churches of a town. Good speakers were secured—illustrated lectures being very popular; missionary exhibits prepared and any thing else considered helpful. When properly managed the "Month of Missions" was looked forward to with much pleasure and many women joined the societies because of the interest developed.

The second conference had reference to the duties of foreign secretaries. Miss Helen Ward, one of the foreign secretaries of the Presbyterian Board, presided. More than thirty foreign secretaries were present and manifested deep interest in the discussion of essentials and qualifications necessary for the office. Good judgment, close and intimate knowledge of the work, prudence in correspondence, ability to handle and edit annual reports were a few of the essentials mentioned. Qualifications for women missionaries were considered. The general rule of the many is observed by most of the Boards in the selection and appointment of missionaries. While a college education is not now a requirement, it was generally conceded that it was fast becoming a necessity.

The increasingly interesting subject of "Work for young people and children," came up for consideration, Miss M. G. Lindley of the Protestant Episcopal Church presiding. "How can girls be trained to steady and permanent interest," the first question arising under this topic, was freely discussed and the one thought

that seemed to take root was that of a regular system of promotion from the children's societies to an intermediate missionary circle known by any preferred name, a means to an end in carefully guarding the young girls in their time of transition from girlhood to womanhood. It was the general testimony that the united study had been found adaptable to young peoples' societies. Introducing missionary interests into the Sabbath-school was the second division of this subject. Among the methods suggested were securing subscribers for the Junior missionary magazines, taking special offerings, and providing special missionary addresses. What are the advantages of young women's societies was the third question considered and answered promptly by those interested. The special advantages were thought to be the better development of members because of responsibility assumed and the more intelligent effort following the careful management of their own societies. The last phase of this subject, "Shall we organize Mission Bands or shall we allow the Junior Endeavor and similar organizations include the work among the children?" as usual provoked some discussion, but as usual among missionary women the great weight of opinion was in favor of the women planting, nurturing and developing the missionary idea in Junior missionary organizations.

The conference on literature, led by Mrs. Harriet Newell Jones, was full of helpful suggestions and called forth many practical schemes for the dissemination of the printed page bearing on world-wide missions. Mrs. Jones gave as an illustration of a comprehensive catalogue of missionary literature the very neatly arranged display of the Baptist Board covering each department of work. The far reaching influence of the many leaflets spread broadcast over the churches was emphasized, and the enlargement of literature departments urged.

The closing session of Thursday afternoon was characterized by a deepened interest and an evident desire to make the best possible use of the fleeting hours. Mrs. N. M. Waterbury, chairman of the committee on United Study, gave an interesting report of the now popular movement, and paid a loving tribute to that bright star in the missionary firmament, Miss Abbie Childs, in whose fertile brain the successful plan had originated, but who has since been called to her reward. Mrs. Waterbury briefly recited some of the benefits of the course. 12000 volumes

on the subject of study have been sold. 44 Boards and their constituency follow the topics. Missionary study clubs have been organized in many places. Some colleges have adopted the course and many ministers have used it in special classes.

Miss Louise Manning Hodgkins, M. A., editor and author, led her audience into a loving consideration of the "Most efficient method of interesting women in United Study who are unused to study." The members in the auxiliaries were divided into three classes and three ranks illustrated by the three classes of passengers in an English stage coach on an uphill journey. The first class sit still; the second class get out and walk; the third class get out and push. The order of this illustration was reversed as the speaker compared each group of workers to those who heroically do the pushing in the societies; those who are willing to move along and those who have to be pushed. Patience and charity were urged in the pushing process. Some of the best means of securing reading and studying on the part of those unused to study are:

The subjects should be introduced through the live questions of the day, as on the present subject, China—such topics as China and Russia; China and her mines; China and her railroads, all form easy channels of leading into the larger subject of China and missions. Then a good background of history and geography should always be made in leading out minds not familiar with the beginning of things. An advanced and practical means to an end was advised—that of establishing a lecture bureau, which could be made a beneficial channel of information to the woman under consideration, as well as to the better informed worker. This bureau should be formed from members of the different phases and fields of missionary work. Miss Hodgkins suggested three books as very helpful in missionary studies, "The Warriors," by Miss Anna B. Lindsey; "Marching Orders," by Dr. Wharton; "Prince Essentials" (a poem) by Miss Agnes R. Brownlee. Hearts beat in unison as the speaker recommended the very felicitous motto, "One heart; one way," Jer. 32:39, as a sentiment to bind us in loving thought of each other as we followed in the one way of United Study.

The business committees report was presented and each section acted upon as read:

1. That no effort for coalition with the

world's committee and this conference be made this year, but that the matter be referred to the committee for next meeting.

2. Committees for next meeting announced as follows: (a) To consider coalition with World's committee—representatives from the Women's Board of the Presbyterian, Methodist Episcopal, Baptist and Reformed churches. (b) To plan for summer schools for missionary methods and teaching of Christian stewardship—representatives from Baptist, Lutheran, Congregational and United Presbyterian churches. (c) To make all arrangements for next conference—representatives from the Congregational, Protestant Methodist, Reformed and United Presbyterian churches.

3. A recommendation that the conference shall not meet for two years unless committee of arrangements has some good reason for deciding otherwise.

4. Committee to be appointed to gather and preserve the records and papers of the Conference.

5. Cordial thanks extended to the church who had granted the use of its building for the meeting of the Conference; to the committee of arrangements; to all who by helpful thoughts and excellent papers were the means of making the Sixth Conference of Women's Board worth while.

6. A resolution condemning the manufacture of idols in this country, and requesting all societies in the vicinity of such places of business to use their influence against such concerns.

All the above resolutions and recommendations were adopted except the sixth.

Mrs. A. J. Knowles, of the Methodist Episcopal Board, in the closing of the conference led us into a high plane of vision as she used the tenth chapter of Luke—the sending forth of the seventy—as an illustration of the basic principles of Christian service. From the first to the twelfth principle named she held all present as a charmed circle as with tender convincing words we were lifted above the details of our work that we might see the magnitude, the dignity, the importance of the trust committed; and the omnipotent power working through us and so to rejoice in the ultimate victory promised. After a few minutes of silent prayer, Mrs. Knowles closed the meeting by voicing the sentiment of all present in thanking the Heavenly Father for the privileges of the conference,—and asking that we might re-

turn to the routine of duty with a greater purpose and higher anticipations, without thought of burdens or discouragement, joyfully following in the foot-

steps of our great Leader, the Lord Jesus Christ.

M. M. H.

Pittsburg, Feb. 22, 1904.

Twenty-first Annual Convention.

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH TO BE HELD AT BLOOMINGTON, INDIANA, MAY 10-13, 1904.

Officers.

Mrs. C. W. Crowe, President, Philadelphia, Pa.
Mrs. John McNaugher, First Vice President, Allegheny, Pa.
Mrs. C. E. Hanna, Second Vice President, Kirkwood, Ill.

EXECUTIVE COMMITTEE FOR 1904.

Miss Frances Barr, Chairman.
Mrs. Alice Marlin.
Mrs. Martha Karsell, Bloomington, Ind.

Program.

TUESDAY EVENING.

7:30—Obedience to Christ's Command, Luke 5: 56.
Opening Prayer and Praise Service, President, presiding.
Greetings—Church and Missionary Society, Mrs. W. L. Bryan, Bloomington, Ind.; Princeton Presbyterian, Mrs. F. W. Woodburn, Palestine, Ill. Response.
Address of President.
Appointment of Committees. Announcements.
Recess. Reception.

WEDNESDAY MORNING.

9:00—Morning worship, Miss Adele McMillen, Egypt. Subject, Encouragement in the work of the Lord. Isaiah 5:3.
9:15—Minutes. Report of Committee on Credentials. Roll Call. Appointment of Committees.
Report of Statistical Secretary, Mrs. Mary W. Porter.
9:55—Report of Secretary of Woman's Board, Mrs. Samuel Yourd.
10:20—Report of Treasurer, Miss E. J. Sloan.
10:40—Report of Finance Committee, Chairman.
10:50—Report of Literature Secretary, Miss Elizabeth Caughey.
11:00—Open Hour. Business.
12:00—Announcements. Recess.

WEDNESDAY AFTERNOON.

1:00—Thank-offering 'Bearers' Conference.
1:45—Praise and Prayer Service, Miss Jean Morrison, India; Subject, Equipment for Service. Psalm 78: 4.
2:00—Report of Magazine Committee, (a) Mrs. S. S. Wilson, Secretary; (b) Mrs. S. M. Kelso, Treasurer.
2:25—Report of Junior Magazine, Mrs. E. M. Hill.

2:40—Report of Secretary of Young Women's Work. Mrs. ———

2:45—Report of Junior Secretary, Mrs. N. Wylie Stevenson.

3:15—Report of Thank-offering Secretary, Mrs. Mary Clokey Porter.

3:35—Junior Exercise by the Juniors of Bloomington Mission, Miss Alice Marlin, presiding.

4:00—Open Hour. "Business."

5:00—Praise. "Prayer." Announcements. Recess.

WEDNESDAY EVENING.

6:45—Conference of Junior Workers.
7:30—Praise and Thank-offering Service; Subject Exodus 35: 51. Mrs. John McNaugher, First Vice President, presiding.
Presentation of Thank-offering.
Thank-offering Prayer.
Announcement of Thank-offering.
8:30—Address.
Doxology. Benediction. Recess.

THURSDAY MORNING.

9:00—Morning worship, Miss Fannie C. Martin, India; Subject, Spiritual Life, Its Cause, Its Grandeur. Romans 5: 15, John 15: 48.
9:15—Minutes.
9:25—Foreign Missions. Report of Secretary, Mrs. W. J. Reid.
9:55—Report of Home for Missionaries' Children, Mrs. R. S. Smith.
10:10—Home Missions. Report of Secretary, Mrs. H. C. Campbell.
10:40—Prayer for Guidance. Roll Call.
Report of Nominating Committee. Election of Officers and Members of the Women's Board.
Report of Committee on place of meeting.
12:00—Announcements. Recess.

THURSDAY AFTERNOON.

1:00—Conference of Presidents of Congregational and Presbyterian Societies.
1:45—Praise and Prayer Service. Subject, 'Heart and Hand,' ————presiding.
2:00—Freedmen's Missions. Report of Secretary, Mrs. J. B. Hill.
2:30—Parsonage Work. Report of Secretary, Mrs. G. W. McDonald.
2:50—Report of Women's Association, Mrs. ———
3:05—Address, "The Negroes Home Life," Miss Mar-

garet T. Kerr, Thyne Institute, Chase City.
 3:35—Conference on Medical Missions. Medicine an
 Open Door, Mrs. R. A. Elliott, Pittsburg, presiding.
 I. The Physician as an Evangelist, Mrs. ———
 Philadelphia, Pa.
 II. Jesus our Example in Medical Missionary
 Work, Mrs. S. C. Parker.
 III. Hospital and Out Patient Department, Miss
 Mary C. Webster, New Concord, O.
 IV. Some Incidents of Medical Missions, Mrs. —
 4:00—Open Hour. Business. Report of Tellers.
 Introduction of New Officers.
 5:00—Praise. Announcements. Recess.
THURSDAY EVENING.
 7:00—Conference, Women's Magazine.
 7:30—Evening Worship. Subject, Glorious Promise
 of the Spread of the Gospel. Hebrews 10: 23, 24,

Miss Lizzie L. Baird, Leroy, Ind., presiding.
 7:45—Messages from the Home Field.
 (a) Indian.
 (b) Our Foreign Population.
 (c) City Missionary Work.
 8:30—Address, Foreign Fields, Mrs. ———
 Offering. Benediction. Recess.

FRIDAY MORNING.

9:00—Worship. Subject, Christian Character De-
 fined, Mrs. James H. Miller, Venetia, Pa., presiding.
 9:15—Minutes. Report of Committee on Resolutions.
 Prayer. Discussion. Adoption of Resolutions.
 Unfinished Business Chart Exercise. Praise
 Parting Words. Benediction. Adjournment.
 The Bible Songs (new edition) will be used at the
 Convention.



Would You Like to Know?

That seventy-two Italians have united with the churches in Pittsburg through the direct influence of the Italian mission supported by the Women's Missionary societies and the Young People's societies of Monongahela Presbytery.

That sixteen of this number have left Pittsburg for work in other places, but whenever possible, they return for communion, oft times spending three or four dollars to be present at the sacrament.

That Miss E. Grapani has been employed as an assistant to Rev. Fortunato. Her special work will be among the Italian women and children in their homes and in the sewing schools and kindergarten. She also carries the gospel to sick Italians in the city hospitals.

That Miss Campbell and Dr. Jensen have opened a school for the boys and girls of the Sac and Fox Indians at Tama, Iowa.

That over three scholars have been

present at any one time, but it is the entering wedge, and it has given the opportunity to pray with and read the Bible with those who are willing and eager listeners.

That Dr. Jensen gave up a good paying practice to take up mission work in this one of the most difficult fields in the United States.

That Rev. W. W. Gordon and his Indian elders at the Warm Springs Mission Oregon, have been "working a fifty year-old plan in Pastoral work" among the Indian homes, viz:—going from house to house reading and explaining the Scriptures and praying with Christians and non-church goers alike.

That elders have proved faithful helpers and all have kindly received the visitors.

That one man rode 29 miles in the rain to be at home to meet the callers; that seven children and one adult were baptized on one Sabbath; and one man, the head of a family had applied for baptism

the following Sabbath and others give encouragement that this special effort "has not been in vain in the Lord."

That the Indians at Warm Springs, Oregon, gave the generous sum of twenty-eight dollars to Foreign Missions and it will go toward paying the salary of a native teacher at Rawal, Pindi, India.

That much less clothing for children, especially boys, has been sent to the Freedmen's schools this winter than in previous years.

That pants and coats for boys, from six to twelve years of age, and shoes and stockings for both boys and girls are greatly needed.

That the girls' dormitories at Miller's Ferry and Camden, Alabama, have been enlarged and dormitories for boys are being erected at these same stations and one for girls at Prairie, Ala.

That societies can help this work by sending donations of bedding.

That all the tenants on our Prairie Mission Farm are out of debt except one who was hindered by sickness.

That the mission farm had the largest yield of cotton and corn per acre the past year of any farm in the vicinity and it was almost the only farm where its tenants had good gardens.

That Mr. N. B. Cotton, the manager of the farm, attended the Farmers' Conference on February seventeenth at Tuskegee, Ala., in order to get into touch with the best farmers in the country, and learn not only the best ways of managing a farm, but the best methods of teaching agriculture to his class of young men.

That the Women's General Missionary Society now pays the salaries of twenty-seven workers among the Freedmen.

That the hospital at Tanta, Egypt, is almost completed, and on a stone over the front entrance will be engraved its name, "The Martha J. McKown Memorial Hospital."

That fourteen of the twenty beds are

not yet endowed and will need to be before they can be self supporting.

That \$1,000 endows a bed and this sum can be paid in regular installments with interest paid annually on the unpaid balance.

That better locations are needed for the boys' and girls' schools in many places in Egypt as parents are no longer willing to send their children to the buildings in narrow dark streets and those who can pay prefer to transfer them to Moslem or other schools which are non-Christian than to do so.

That Miss Alice B. Underwood and Dr. D. L. Askren, of our mission corps in Assiout, were married in the Mission Chapel, February 10, 1904.

That the girls' school opened in Luxor, Egypt, three years ago, has 167 scholars, 40 of whom are boarders.

That the field occupied by our missionaries in the Punjab, India, is so extensive that it took Rev. and Mrs. Watson one entire month to visit the numerous stations by rapid stages.

That all of the famine children at Pasrur have accepted Christ as their Saviour.

That the fever and ague in India has been so prevalent of late that almost as many have died of it as from the plague.

That one of our earnest, active, tireless home missionaries, finding that the week of prayer could not be observed in his congregation because of the cold weather, and of the people being widely scattered, spent the entire week in pastoral visitation and having a season of prayer and conference in each home.

That all our city missionaries are doing much toward "lengthening the cords and strengthening the stakes" of our United Presbyterian church in important places East and West.

WOMEN'S MISSIONARY BOARD.

Historical Facts,

A Thank-offering Message.

The desire to know more of the history

of the Thank-offering monument in our United Presbyterian church seems to widen and deepen year by year. Within the past two months the many letters from different parts of the church asking for facts concerning the beginnings of the work prompts the writer to give the following for use in congregational and Presbyterial societies.

In 1887 our church was suffering greatly from lack of money wherewith to carry on the mission work undertaken by its various Boards. The cry sent forth to the church with the hope of awakening her from her lethargy was the word "retrenchment;" that one word which strikes terror to the hearts of all who love the Lord's cause. Appeal after appeal was sent forth through the church papers and the Women's Missionary Magazine for God's people to come up to the help of the Boards, with but feeble response. At the same time the needs of the various mission fields increased more and more, and the cries from the over-worked toilers therein became sadder and sadder. With but little money in the treasury of the Boards no new workers could be sent out,—or new work undertaken. "What could be done?" was the question of the hour. The sad cries of the spiritually needy reached the ear of Jehovah and His Spirit moving upon the hearts of His people prompted one congregation after another to send gifts into the Lord's treasury.

In different parts of the church good faithful Christian women were planning in their own minds how the women of the church could raise a special offering and thus help to meet the need of the hour. God's spirit prompted one in Iowa, one in Pennsylvania and two in Ohio to suggest that a special offering be given. To an aged mother in Israel, a member of Xenia Presbyterial, God gave the privilege of devising the plan which gave the first impetus to the present Thank-offering movement. Her plan was to have the Women's Board send forth an appeal to the 16,000 members of the Women's Missionary Societies for one dollar each to be given over and above her usual contributions to her society, as a Thank-offering to the Lord. This plan was submitted to the Women's Board and through it presented to the missionary societies in the March number of the Women's Mis-

sionary Magazine.

April 14th, 1888, was the day set for the "Ingathering." Concerts of prayer and praise were held in many congregations from 2 to 4 p. m., when the Thank-offerings were presented unto the Lord.

The year 1888 may well be remembered for the initiation of the Thank-offering Service in connection with the annual convention of the Women's General Missionary Society at Washington, Pa. This service was held on Thursday afternoon, May 9th. It was opened with songs of praise followed by a roll call of Presbyterials in response to which the delegates appointed by societies, went to the front and placed their offerings upon a table as they repeated appropriate verses of Scripture. This first Thank-offering amounting to \$5,919.20 was given by 143 missionary societies, two congregations and fifty-one individuals. During the conference which followed the presenting of the offerings a motion was made and adopted that the Thank-offering be made a special feature of the annual conventions.

THANK-OFFERING BOXES.

The Thank-offering boxes—those little "silver reminders" of God's goodness, which have met with such kindly reception in thousands of homes throughout the church and which have been most appropriately called God's "blessing boxes" were first sent out in response to an order from the Women's General Missionary Society at Philadelphia, Pa., in May, 1892.

The year 1893 being the tenth anniversary of this society each one of its members was asked to contribute at least one extra penny a day through the boxes toward a special Thank-offering. The thirty-three thousand boxes sent out in July brought into the Lord's treasury the goodly sum of \$37,027.80.

One most interesting fact in connection with the special offering given through the "penny-a-day" boxes in 1892-93 was the readiness with which the aged mothers in Israel entered actively into the Thank-offering movement.

Over one hundred, who had reached more than their three-score years and ten were reported as having given daily offerings to the Lord for His goodness to them and theirs. One had reached the age of eighty-five years; another ninety-one; another ninety-four; another, Mrs. Mary Rose, of Mount Chestnut, Pa., had, in January of 1893, celebrated her one-hundredth birthday. In sending five dollars—the contents of her Thank-offering box

Since 1882, 177,379 senior and junior boxes have been sent out to all parts of the church.

The following statistical report gives the result in figures of the fifteen year's work:

Total..... \$299,376.04

For 1903 the India societies reported \$133 and the Egypt societies \$227.50.

The call for the first offering having been for direct mission work, the Wo-

Leaflets on Thank-offering and Giving.....	210,825
Thank-offering Envelopes (Senior and Junior)	308,025
Thank-offering Boxes, Senior since '97.....	158,562
" " Junior " 	18,817
Seals for boxes.....	354,758
Small envelopes for seals.....	177,879
Circular Letters to Societies ..	123,718
Letters to Juniors since 1897.....	11,817
Order Blanks since 1898.....	18,100
Scripture Responsive Services since 1895....	120,175

2. The contributions and thank-offerings have existed in the closest harmony and as time has advanced, these twin sisters have kept step together, each doing its full part, under God's blessing, in extending and establishing Christ's kingdom on earth.

MRS. MARY CLOKEY PORTER,
Thank-offering Secretary.

Foreign News Budget.

Every one seems to have been either too busy or too lonely this month to write for the Budget. The ladies in Assiout, where the meetings of Association and Synod were held, have certainly had very little leisure.

Miss Underwood, who came out as a nurse for our Tanta hospital a little over a year ago, has decided to spend a part of her time in helping a husband, and after two days will become Mrs. Dr. Askren. They

go to the Fayoum, and we are sure they will embrace the many opportunities of doing good among the people there.

We are expecting a visit from two of our Indian workers, Misses Anderson and Hill, on their way to the United States. We always enjoy these visits and feel the better prepared for our work after talking it over with those in other fields. We are commanded to sow the seed not knowing when it may spring up.

I copy a few lines from a letter from Bridapest: "Since Nov. 22 we have had three baptisms of peculiar interest—two Jewish youths, one of whom was from Cairo and had attended there a Bible class conducted by American missionaries, made public confession of their faith in Jesus." The lad had passed from the eye of the missionary long ago, but God was watching over him and keeping him.

Let us pray more earnestly and with more faith for the seed sown from day to day.

Mrs. McClenahan, from Alexandria, writes under date of Feb. 9:

Association meeting is in session now at Assiout and the married ladies of the mission, except those who happen to be stationed at Assiout, are having a lonely time. It is my first experience of the kind as, of course, I have hitherto been a voting member and therefore felt it my duty to attend. The cowardly side of me rather enjoys the relief of being freed from the responsibilities of voting on puzzling problems, but I find it a keen trial to be deprived of hearing the discussion of all the innumerable mission matters that always come up in these meetings. Presence on such occasions is quite an education, especially to young missionaries and those in out-of-the-way stations.

I do not know if any one has written home about the latest move in Alexandria. Our congregation has made out a unanimous call to Rev. Mikhaeel Badeer, the present pastor of Mansoura. He is an able man and his departure will be a loss to Mansoura in case he accepts the call.

On account of scarcity of items for the News Budget this month, the Foreign Secretary has furnished the following from her own correspondence:

Miss Margaret A. Bell tells of a pleasant English reception in honor of Bishop Blythe, of Jerusalem. In the absence of Rev. and Mrs. James Hunt, Mr. and Mrs. Boyd and Miss Bell were called to represent the American Mission at Tanta.

Miss Bell says of herself, "I enjoy my work more and more as the days go by. I am still spending five hours a day on Arabic, but even with that the progress seems slow. The colloquial is not so difficult, and I sometimes deceive myself as well as others because I can get on comfortably with the 'shop talk' which I have to use more or less every day." Miss Bell has charge of a girls' school of 130 pupils, and manages well too, in spite of the fact that she has been in Egypt only two and a half years.

Dr. N. Belle Drake writes of herself:

"I am busy, busy every day, but I could not wish it otherwise, as my life has always been an active one.

I am studying the language, of course, but as I must use my Arabic to the utmost, I do not find it very difficult to examine a case, and sometimes now I can do it without an interpreter. These poor people

are so helpless when attacked by disease, and they are so grateful to us when we do anything to relieve them."

Another has written:

"Some of the wards of the 'Martha J. McKim Memorial Hospital' will be formally opened this month. The furnishings were ordered last October from America, but had equaled oriental slowness in delivery and had not yet been received. The Administration Building is so far completed, that for some time the daily clinics and dispensary work have been carried on in it. The services of Miss Lulu Harvey, daughter of Dr. Wm. Harvey, of Cairo, have been secured for this hospital. Miss Harvey completed a nurse's course of training in Chicago last December and returned to Egypt in January. Knowing the language from a child, and understanding the people, she is well prepared to engage in her chosen work and manage it well from the beginning.

Miss Susie Young writes from Camp, Zafarwal District, Jan. 14:

A cold, rainy day, which compels us to stay within the narrow limits of our tent, affords me the delightful prospect of a whole day with my friends at home, a luxury not often mine. I suppose a missionary should not rejoice in a day when she can not go out to the people, nor they come to her, but I will relieve my conscience by confessing to you. Ours is not an unalloyed pleasure, however, for the tent at times jerks and shakes as though it would rise up and fly away, leaving us sitting in the rain and mud. We can't open the door, so we are working by lamp light, though it is now eleven o'clock. Of course our plans for this day were all changed, which means that we shall be detained here longer than we had expected. We are comforted when our best laid plans fail with the thought that a better plan has been made by our of unerring wisdom.

We have enjoyed Mr. and Mrs. Watson's visit much. They were with us in camp for two days. We were glad indeed that Mrs. Watson came too, as she could go into the details of a woman's work, as no man ever can. She was most patient too, and though she must have seen the same things in other places, she was always ready to go over them again. We hope their visit will result in deepening interest in missions in the home church, and that by and by we shall have the missionaries so much needed.

Dr. J. P. Simpson writes under date of Dec. 8:

It is just a year this evening since I arrived in Jhelum, and it has been a happy, pleasant year. It is rather difficult to get on with patients when one does not know their language, still with a little help we have managed fairly well. I like the women; they are affectionate and many of them have bright faces and attractive ways.

There is a little girl in the hospital now, who is very bright. In the last week she has learned one verse and the chorus of the hymn, "Jesus the light of the world." The child is an orphan, and has been in the hands of Bazaar women, who are bad women. The poor little girl has arthritis of the knee, and we will try to keep her as long as we can in the hospital.

There has not been quite so many in-patients in the hospital this last year, possibly for the reason that both cholera and plague broke out here in the spring, which made the women in the surrounding vil-

lages afraid to come into the city. The cholera did not last long, and plague did not continue during the hot weather. During the months of July and August there was a daily attendance of 90 or 100 patients upon clinics or the dispensary part of the hospital. In September I went to Bhera for three weeks, while some of the workers there took their vacations. I enjoyed it very much. The Miss Morgan, who for a long time was Dr. Johnson's good assistant in Bhera, is much broken down and no longer able for much work.

The ladies of the mission have decided to build an operating room in connection with the hospital as a memorial to Dr. Johnson. The money is partly raised, but will require about 2000 rupees altogether, something over \$600. I hope that when another doctor comes out, that she will be more fond of surgery than I am.

Of the new missionaries, Mr. and Mrs. Chambers are living with Miss Gordon and myself here in Jhelum. As I knew Mrs. Chambers in New Castle, Pa., and was fond of her, I am especially glad to have them with us. They are only getting started in the language study as yet.

Miss Kate Corbett, who has charge of the Girl's High School at Rawal Pindi, writes Feb. 1st:

We have had a busy day here. Since noon until now, 6:30 p. m., our little front room has been full to overflowing. First the city school girls came, then some of the women. Afterwards some of our old friends from Zafarwal, and last of all the missionary sisters came. We were glad to see them all, as these are our opportunities to gain the love and confidence of the women and girls. The Hindus especially come very freely to us, and seem to enjoy coming.

We are now planning for the Punjab Sabbath-school convention and perhaps a joint convention of Sabbath-school Union and Christian Endeavor. We hope to have a good and helpful time. These things mean a good deal of work and responsibility, still it is nice to be in the thick of such work, we can almost make ourselves believe we are in a home convention. Some of the sessions are to be in English.

I am hoping for a few days in camp with Miss Em-

bleton and Miss Logan. It will be a rest and change to be out in the open air among the green fields.

We are having good rains. The grass and early flowers are peeping up, and soon every place where grass can grow will be beautifully green.

The plague seems to have completely disappeared from here. It seems very strange, as it was expected to flourish the year around; when once it got a hold here. We hope it may stay gone for good.

Miss Emma D. Anderson and Miss Kate Hill have started on the way home. They will undoubtedly have a very nice trip.

From a private letter of Rev. D. R. Gordon to his wife in this country:

I feel some better today than I did yesterday, a little less worried and distracted, and yet I feel as though I would just like to get away from all the machinery incident to mission work and feel my time free to be given to preaching the Word to the dying millions about me. These statistics are like a great mountain weighing me down, together with the annual reports, mission accounts, 18 schools, building work, several congregations, and numerous committee statistics and a thousand other things seem to absorb all my time. So much so that even your letter would get crowded out if I am not very careful. I feel like exclaiming in the words of the apostle, "O who will deliver me from the body of this death?" My! there is lots to do and so few to do. I never before realized as I do now the importance of Christ's command to his disciples to pray to the Lord of the harvest that He send forth laborers into the harvest.

Just now I have forty-eight enquirers in only two different villages ready to be baptized and I almost hesitate when I consider that Christ's command was not only to baptize but to teach as well, Matt. 28: 19, 20. For I know I shall not be able to visit these people more than once a year if that often.

What would our home church have us do under like circumstances? Could you not mention this necessity of prayer for laborers to Dr. McClure, your L. M. S. and any others you choose? There are so many villages in my own district alone where people are now enquiring the way of salvation and all these villages need faithful men to instruct them.

Young People's Department.

Exchange

A Missionary Match.

In an exchange an account of a Missionary Item Match is given, which may add to the interest in this study of China.

After the sides are arranged opposite each other, the choosers, first upon one side and then upon the other, give an item, no matter how short, about the country, history, customs, religions, mis-

sions, etc., and so proceed down the lines. The first one who fails to give an item moves out of the ranks. The side that longer keeps on, or has more in place, has some special privilege; or the losing side can furnish some tract at the next meeting. The account given says one member came with three hundred items gathered from missionary magazines, geographies, etc.

Missionary Notice Board.

"The Chronicle," (London Missionary

Society) mentions a Missionary Notice Board; 22 by 17½ inches in size, for hanging in the church lobby or lecture-hall for the display of missionary notices, striking facts and figures, cutting from magazines, etc. Such a board may do most effective service, the notices and pictures being changed at frequent intervals. This work could be given by a Committee from the Women's and Young Women's Missionary Societies.

Missionary Songs.

Mrs. Clara M. Cushman, Newton, Mass., publishes a number of Missionary Songs, "Only a Little Baby Girl," "Not in Vain," a message from Pekin, 5 cents; "Foo Goo Foo Chu" (Chinese Air,) 2 cents; "I'll Tell Jesus, He Will Know," 4 cents. A Chinese woman, who was dying in Tsunhua, sent this message to the missionaries, "Tell those women to keep on working. When I see Jesus I'll tell Him what they are doing for our girls. He will know."

The Women's Foreign Missionary Society of the Methodist Episcopal church has also published a number of missionary songs. A new one, "We are Ready to Tell the Eleven," is taken from Luke 24: 9. A list of these songs will be sent to any one by addressing Miss Pauline J. Walden, 36 Bromfield St., Boston, Mass.

Helps for May Meeting.

THIRD STUDY OF REX CHRISTUS.

Mr. T. H. P. Sailor, in Suggestions to Leaders for this study, says: "Read Eph. 2: 1-10. Do not attempt to treat all the characteristics mentioned in the text-book. Group the more important traits under as few heads as possible." A suggested arrangement is as follows: (1) Conservatism—an instinctive effort to retain the heritage of the past; the power of custom (p. 87); this course no longer possible; Chinese lack of initiative; Confucianist hindered by pride. Inference: real progress difficult, but the trait will add stability to the future church and the initiative which Christianity supplies will tend to make Christians leaders.

(2) Solidarity of society, and mutual responsibility (pp. 101-102)—the same text-books and ideals; the family or clan the unit; the individual helpless, though desiring change; patriarchal rights; every one in the power of many others; dangerous to give offence; no secrets. Inferences: difficult for new ideas to enter; difficult for individual to choose for himself; difficult to learn the truth about ap-

plicants; on the other hand, force of the idea of a Heavenly Father; social ties aid spread of Christianity; native pastors have many chances to learn truth about applicants.

(3) The talent for indirection, suspicion and distrust, untruthfulness and insincerity, "face"—difficulty in ascertaining facts; lack of mutual confidence; distrust of the foreigner; instinctive decision; difficulty of being sure when to trust; appearance valued more than reality. Inferences: need of watchfulness in dealing with inquirers; in organizing churches in exercising discipline; danger of creating misunderstandings; on the other hand, the ability of the missionary finally to win confidence creates a special bond. Christianity is strong in possessing China's most praised and least practiced virtue, sincerity. The bearing of the sentiment toward foreigners and of the lack of patriotism should also be treated if time permit. Only a few inferences in addition to those given in the text-book have been offered, and these only as suggestive. If you are unable to add more that is original, at least have the class realize vividly the situation presented by the facts. If Nevius' "China and the Chinese" is available, Ch. XIX will present on the whole a more favorable view of Chinese character than that presented by Dr. Smith. A good closing thought will be the possibilities of the race if won for Christ.

Leaflets: "Chinese Women;" "Infanticide in China;" "Golden Lilies," a Chinese name for bound feet, price one cent each. "Opium, China's Curse," price 5 cents. Send to Miss Elizabeth Caughey, Otto, Pa.

It is evident that persons ordering leaflets should include the postage aside from the price. If only one cent is enclosed for one leaflet, the postage alone will be an amount. Then it must be considered that leaflets are furnished at cost, and other item will save Miss Caughey any trouble; enclose amount due when ordering leaflets. If exact amount is not known, Miss Caughey will return the balance. Sending out bills for leaflets ordered adds to the labor and expense.

Miss Caughey requests that the notice be repeated that Otto, Pa., is not a money order office. Please make Post-Office Orders payable at McKeesport, Pa.

Societies having Missionary Campaign Library No. 1 will find the two books "Chinese Slave Girl" and "Hu Yang" useful for this study. In Library No.

is the book, "China and the Chinese," also valuable.

"The Women of the Middle Kingdom," by R. L. McNebb, is one of the four books of the Reading Course of the W. F. M. S. of the Methodist Church for 1904. The life of the Chinese women is told in a simple interesting way. The reader learns just the things she wished to know. The subjects treated, are: child-life, dress, occupations and amusements, betrothal and marriage, religious conditions, and efforts towards Christianization. Chapter ix is given to a biographical sketch of a cultivated Chinese Christian lady of Foochen, and chapter x to the Chinese Empress Dowager of whom as mere human account let stand believed. The illustration is excellent; price 75c. Jennings & Pye, 220 West Fourth St., Cincinnati, O.

At last the long expected "China for Juniors," has appeared and is satisfactory in every particular, from the ten introductions at the beginning to the Helps

for the Leaders at the end. The outline of Rex Christus is followed closely. At the close of each lesson are ten questions on the lesson, a suggested program, six Chinese words and their meaning, to be committed to memory and a Puzzle Sketch.

This booklet of 64 pages is published by the Women's Foreign Missionary Society of the Presbyterian church, 501 Witherspoon Building, Philadelphia, Pa. Price, including postage, 12c. It, together with "Gilt Edge Bits of China," published by the Methodist Foreign Missionary Society, price 15c, will make the studies in China interesting to the children.

Chapter xxi of "China and the Chinese" gives an account of the Tai-Ping Rebellion; an account can also be found in the Encyclopedia. Chapters xiv, xv, xvi, xvii, xviii and xix all relate to the subject for this month.

"China To-day and To-morrow," price 2 cents.

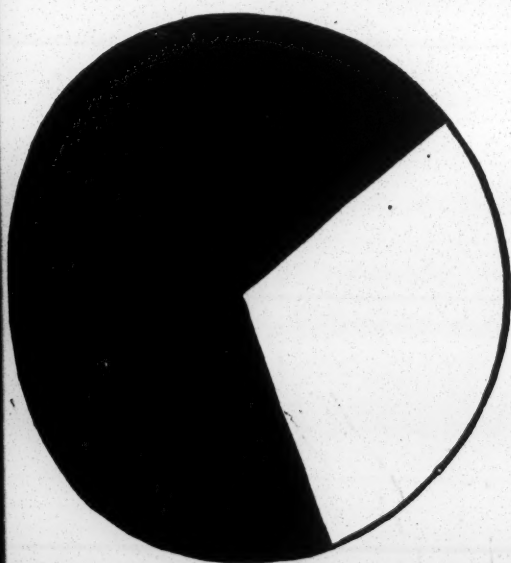
CHARTS AS MISSIONARY ACCESSORIES.

BESSIE BROOKS.

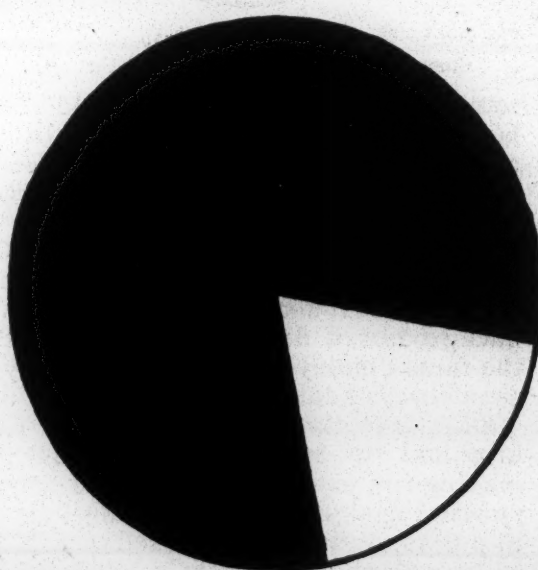
The appeal to the heart made through the eye, rather than the ear, will do much to solve the problem of how to reach the indifferent and uninterested. Statistics are easily forgotten, but there are wonderful possibilities even in "dry statistics"

bits of our Conferences today, has had his life touched as with a live coal from off the altar. Conscience has hearkened to the appeal, and the soul sees the world wide vision. The exact "lay of the land" can be known, and charts are as essential

No. 1—PROGRESS OF THE WORLD'S EVANGELIZATION.



1900



1800

if they are used to speak silently to the onlooker. Many a person, standing before the charts used in the Educational Exhi-

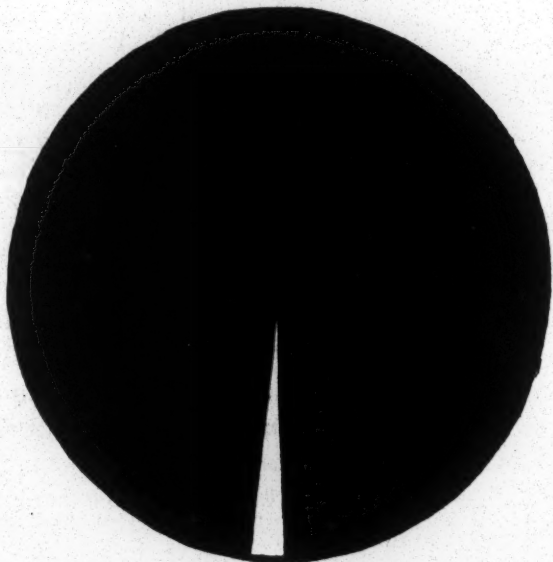
in the missionary as in the military campaign. Inspiration comes from information. Life and vigor will come to other-

wise dry and uninteresting missionary meetings when information is given with the definiteness and vividness of well-prepared charts.

Experience and the hand of an artist are not especially essential to successful chart-making. A burning desire to show the true status of missions is really the best qualification. This first, and soon the necessary materials will be silent messengers for Christ's kingdom.

While such charts are helpful in creating an interest for missions among others the maker of the charts receives much also. This opportunity cannot be placed in another's pathway without a blessing

No. 2—THE WHITE WEDGE.



The White Wedge shows the proportion of native Communicants to unconverted heathendom.

returning to one's own. The world's need becomes a more vivid reality than before, and the purpose to help meet that need is deepened and strengthened as he completes the charts.

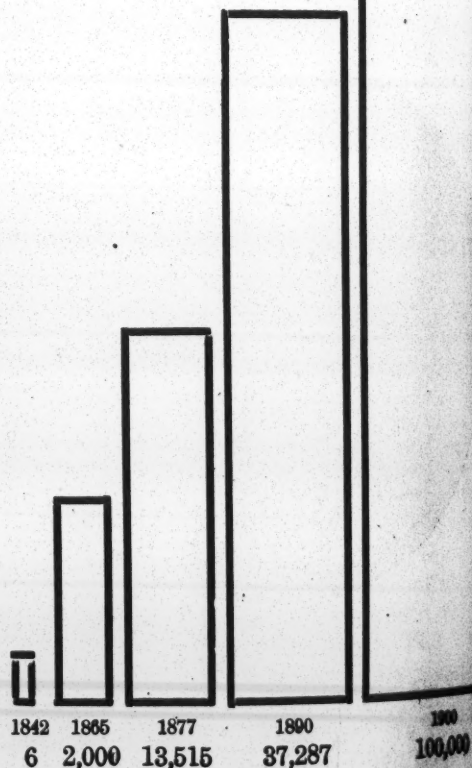
Two sizes of charts are necessary: One a yard square for use in smaller rooms and with local societies; one made with background of double-width muslin, that the facts displayed upon it may easily be seen across a large audience room.

Different colored cloths, such as cambric and oil-boiled calico, are used in making the charts given in the accompanying designs. The lettering is done in paints, and the colors used are those which will show off best, as red, green, purple, yellow, black. Two or three small brushes are needed and one a little larger for the heavier lettering at the top of the chart. Water-proof ink can be used instead of the paints if desired, but there

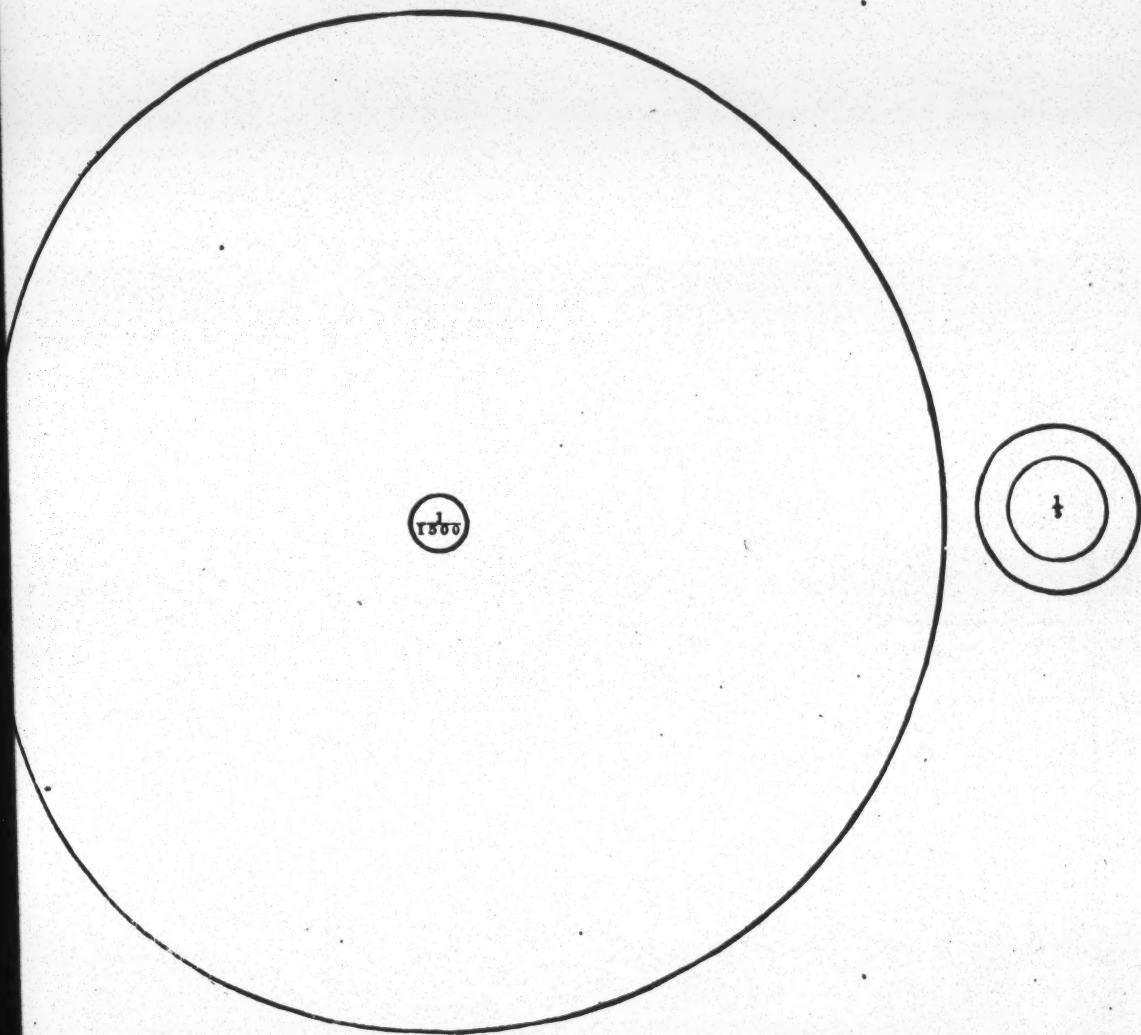
is sometimes difficulty in its use, as spreads. Letters of any size can easily be cut from cardboard for designs or purchased from Denison's, New York, for a small amount. If one is good at free-hand drawing, the lettering is done without trouble. Two sizes of letters are needed—those for naming the chart and those for designating its significance. Much originality can be displayed in area and population; the religious census of the world; the progress of the evangelization of the world; the gifts of Christian people to foreign missions; and the needs of mission fields. Helpful suggestions can be gathered from such books as: *Adam's Missionary Pastor*; *The Missionary Spirit*.

No. 3.

INCREASE OF
PROTESTANT
CHRISTIANITY
IN CHINA.



No. 4.—THE HOME AND FOREIGN PARISH. THE FOREIGN FIELD.



The large circle represents 200,000 people to each ordained missionary with 1-1500 Christians. The small one represents the Home Field; 740 persons to each ordained minister with 1-5 Christians.

the *Epworth Wheel* (Eaton & Mains, New York); Park's *Missionary Methods*; Census Reports; or Reports of the Missionary Societies.

The following designs are not all original but are given here as very helpful. An increased attendance at meetings will be the result of chart exhibitions, and many who see will gladly believe and help.

Number One: "Progress of the World's Evangelization." For the smaller size one yard of yard-wide muslin for the background. One half yard white muslin and one yard of black cambric or calico are also required. From the half yard white cut a circle sixteen inches in diameter and two from the black cloth, allowing a half-inch for turning in. Mark the center in your black circles and cut from the one a segment of nine and one-half inches, and from the other a seg-

ment of seventeen and three-fourths inches. Sew the black circle with the smaller segment out to the left hand side of the white background and the other black circle in the right hand side, allowing four inches at the top for the title of the chart. Sew the white circle below the black circles, and letter as given on design. The white circle should be outlined in black paint to make it stand out from the background. The larger size is made by the same instructions, simply increasing the dimensions by multiplying by two.

Number Two: "The Wedge." The background suggestions are the same for all. Two yards of black cambric for the small size and four yards for the larger size are required. The circle will be thirty inches in diameter, with the segment of one and one-fourth inches cut out.

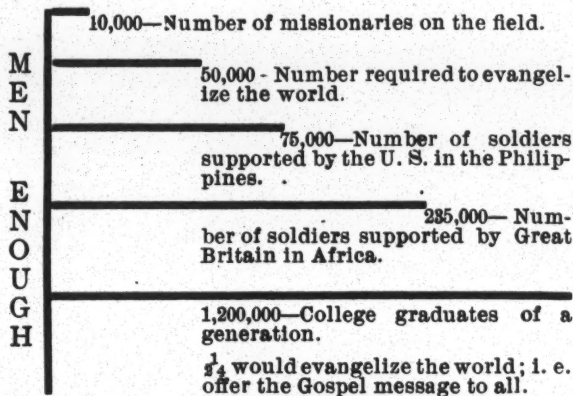
Number Three: "Increase of Christian-

ty in China." Two yards of red for the large size, one for the small sized chart. Cut strips three-eighths by one-half inches; three and three-fourths by one and one-half inches; eight and one-fourth by three inches; sixteen and one-eighth by three and three-fourths inches; six by thirty inches. Sew on background.

Number Four: "The Home and Foreign Parish" requires one yard of white and four yards of black. Cut out the circles twenty inches and one-half inch in diameter and from the center the black, that the white background may show in circles of one-half inch and three-eighths inches in diameter.

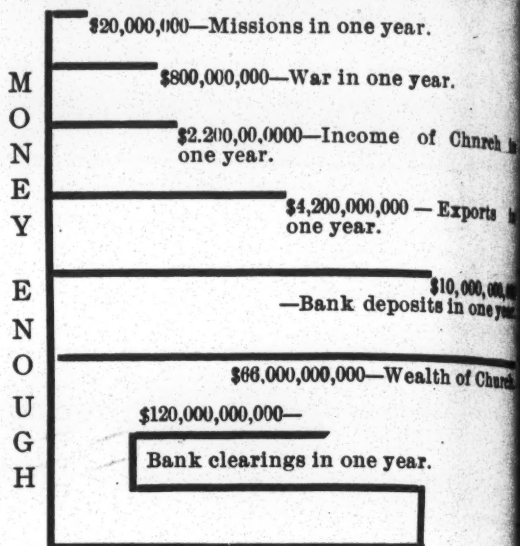
Number Five: "Men Enough."

No. 5.



Number Six: "Money Enough." "Money Enough." These are made by sewing baby ribbon or tape on the white background to represent the various lines given in designs.

No. 6.



Beaver, Pa.



FROM Month TO Month.

Board of Directors.

Regular monthly meeting of Board, March 1, was opened with devotional exercises conducted by Mrs. Herron. Minutes of Feb. 14 were read and adopted.

Mrs. E. M. Hill, representative of Board on Committee of Summer School of Missionary Methods, was instructed to attend meeting of committee to be held in New York, March 10.

Renewal of Treasurer's bond was ordered.

Railroad secretary reported receipt of application for reduced rates to W. G. M. S. from railroad commissioner of Central Association. Finance Com. reported receipts and disbursements for February.

Miss Ruth Work, a teacher in Pressly Memorial Institute, and Miss Margaret M. Wilson, of Chicago, were recommended to Foreign Board for appointment as missionaries. Letters were reported from Miss Kate Hill, Miss Anderson, Miss Moore, Miss Bell, Mrs. Harvey and Miss Teas. Miss Hill and Miss Anderson will not reach America before May 15.

Freedmen's secretary presented reports for February from sewing departments of Camden, Canton Bend, Chase City, Midway, Praire and Norfolk; also from cooking departments of Chase City and Norfolk; from

Girls' Industrial Home, and financial statement of farm.

On account of ill health and recent bereavement Mrs. T. D. Mellon tendered her resignation as a member of Board and Mrs. Carruthers, owing to change of place of residence felt it necessary to withdraw from Magazine Committee. Board was sorry to part with these workers and it was with reluctance and regret that both resignations were accepted. The health of Mrs. Wilson, associate editor of the Magazine, has been such that she also felt under the necessity of retiring from Magazine Committee, and sent her resignation, but Board, desirous if possible of retaining her on the committee, preferred giving her leave of absence from all magazine work for one year, provided it can be done without burdening other members.

Quarterly financial report of Magazine Committee presented and accepted.

Miss Trapani, Italian missionary, reported 79 during month; Miss Campbell made nineteen visits to homes of Indians. Mr. Fortunato was appointed to talk on "Home Mission Work among our Foreign Population" at May convention and Miss Elmer

Ann, of Cincinnati, on "City Mission Work."

Business Manager of Junior's Magazine reported receipts for January and 1734 subscribers. Junior secretary has sent out blanks for annual reports.

It was decided to have some one appointed quarterly to report items of work for magazine and Mrs. C. C. Porter was appointed for present quarter. Purchase of magic lantern was ordered.

Adjourned meeting of Board was held March 15 and was opened with devotional exercises conducted by Miss E. D. Brown, Mrs. Stevenson leading in prayer.

Treasurer reported receipts, disbursements and balances for month of February. Total receipts, \$4688.22; total disbursements, \$5243.61. It was decided to transfer famine funds still on hand to support of famine children in Sialkot school.

Literature secretary reported sales for February amounting to \$46.06; expenses, \$34.28; balance in treasury, \$154.42. Application blanks were received from Miss Platz, Lincoln, Neb., and from Miss Mary Kyle, Xenia, O.

Representative of Board on Committee of Summer School for Women's Foreign Missionary societies reported that Northfield, Mass., had been selected as the place of meeting this year, and July 12-19 had been decided upon as time of meeting. Program as outlined by committee at its meeting on March 10 was presented. Each denomination represented on committee is to have charge of one day's meeting—United Presbyterian day will be July 19.

Foreign secretary was appointed Board's representative at missionary convention to be held in Xenia, March 31 to April 3, with assistant Foreign secretary as alternate.

Home Secretary received reports from Portland, Cincinnati, Dayton, Whatcom, Simnasho, Tama and Warm Springs. MRS. J. B. HILL, Sec. pro tem.

Mrs. Mary Collier French.

The Women's Missionary Society of the Second Church, Los Angeles, Cal., place upon record a loving tribute to the memory of Mrs. Mary Collier French, who entered into rest November 18th, 1903.

Mrs. French was the first member of our society to be called home. Although an invalid for several years and seldom present in person at our meetings, she was ever with us in spirit. Her prayers of faith and her unflinching interest in the Lord's work among us and in the church universal, were an inspiration to all who knew her.

We are thankful for the three beautiful years spent with us, and we pray that the memory of her who loved them may be a constant incentive to us, to walk more closely with Christ, and to work more faithfully for Him. COM.

Miss M. J. Mercer.

In loving remembrance of Miss M. J. Mercer, who departed this life, Oct. 9th, 1903, at the age of 64, the W. M. S., of Hookstown United Presbyterian Church, desire to place on record this tribute.

Early in life she gave her heart to the Master and became an active and efficient worker in the Master's vineyard, always generous in her contributions.

But the Master said to her serve me by resting, and for a number of years she was one of the afflicted ones, but never lost interest in the work. As we sometimes held our meetings in her room she inspired

us to a greater zeal for the Master. But the years of patient waiting are ended and she hath entered into "that rest that remaineth."

LIDE STERLING, }
DORCE TORRENCE. } COM.

Mrs. Isa McGregor Brownlee.

Resolutions in memory of Mrs. Isa McGregor Brownlee, who entered into rest at her home in Lawrence, Kan., Jan. 19, '04.

Although Mrs. Brownlee's sojourn amongst us was brief, having been one of our number but two years, yet we desire to bear testimony to her ability and faithfulness as a co-laborer in the cause of Christ.

Resolved, That we recognize the hand of the Lord in this dispensation of His providence. It has pleased Him to remove from us our president, counsellor and friend and we meekly bow to His sovereign will, remembering that "He doeth all things well."

Resolved, That as a society we cherish the memory of her sincere devotion to the Master's service, as her example was eminently worthy of our imitation.

Resolved, That we extend our heartfelt sympathy to the bereaved son and daughter, commending them to Him who has promised to be a "Father to the fatherless," and who only can heal their sorrows and care for them as a father careth for his own.

Resolved, That a copy of these resolutions be inscribed upon our minutes, and a copy sent to the Women's Missionary Magazine for publication.

Mrs. Ellen Cathcart.

The W. M. S., of Jordon's Grove, would express this token of respect and esteem to the memory of Mrs. Ellen Cathcart, who departed this life, Nov. 24, 1903, aged 79.

We desire to express our thanksgiving to God for the long life of this humble, trustful Christian; a follower of her Saviour, kind and charitable in her judgment of others. She was a blessing to all. To her the word of God was precious and in her life she bore, in submissive patience, all the burdens and afflictions as they came to her.

During her long and severe illness she repeatedly expressed the wish to depart and be with Christ which is far better. Her death-bed was a source of spiritual help to many and the summons to come up higher were welcome. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

To the sorrowing and bereaved ones we extend our sympathy and commend them to the Saviour whom she loved and followed. Your loss is her gain.

MRS. A. LYONS, }
MRS. J. EWING, } COM.
MRS. M. RUTHERFORD, }

Mrs. A. J. Johnson.—Mrs. A. P. Wylie.

A tribute of affection and respect from the Women's Missionary Society, of the U. P. church, Belle Centre, O., to the memories of Mrs. A. J. Johnson and Mrs. A. P. Wylie, who were called home Oct. 26, and Dec. 7, 1903, respectively.

In their deaths we have lost two of our oldest members, who were full of the missionary spirit, and who ever lived the text found in Psalm 26:8 "Lord I have loved the habitation of thy house, and the place where thy honor dwelleth." COM.

Treasurer's Report for the Month of February, 1904.
 It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS.	Foreign Schools.	Medical and Foreign Missions.	Foreign Salaries.	Home Missions.	Indian Missions.	Freedmen's Missions.	Junior Special.	Parsonages and Church Extension.	Ministerial Relief.	Interest on Parsonage Loans.	Returned on Loan Investments.	Bond Investments.	Home for Missionaries Children.	Women's Asso. Work			TOTAL.
														Orphans Home.	Memorial Hospital.	Home for Aged People.	
Allegheny	45 00	48 00	248 00	118 00	25 00	72 00	2 00	10 00	5 00	27 25	2 00	2 00	10 00	27 00	2 00	2 00	566 00
Arkansas Valley	47 00	50 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	27 25
Beaver Valley	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Boston	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Brookville	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Cedar Rapids	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Chicago	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Cleveland	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
College Springs	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Coneaugh	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Detroit	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Illinois Central	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Indiana Northern	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Iowa Northwestern	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Keokuk	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Le Claire	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Manfield	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Monongahela	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Oregon	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Pittsburg	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Puget Sound	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Rock Island	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
San Francisco	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Sidney	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Vermont	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Mr. and Mrs. Geo. M. Paden	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
A Friend	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
1st Detroit Cheerful Workers	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Henderson, N. C. Y. W. M. S.	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Barnett Center, Ver. Y. P. C. E.	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Mrs. M. Kennedy, College Springs	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
M. K. Rushville, Ind., in moth-	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
er's memory	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Rev J O Ashenhurst, Stimas Ore	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Rev W W Gordon, Warm S, Ore	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Coneaugh Y. P. C. U.	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Int on Life Membership	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Int on Women's Miss. Magazine	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Int on Junior Beds, Tanta, Hos.	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Int on Beds, Good Samar. Hos.	50 00	52 00	52 00	48 00	15 00	12 00	2 00	8 00	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	130 00
Totals	115 00	306 00	4826 25	417 00	80 00	212 00	113 00	88 00	20 00	1506 42	521 25	840 00	17 00	11 00	10 00	10 00	4671 92

*Salary of Native helpers included.
 Treasurers' Books close April 15.
 Received in February \$4671.92.
 Disbursed in February 4248.01.

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 MISS. E. D. BROWN, ASSIST. TREAS., 3501 Fifth Ave., Pittsburg, Pa.